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The American Missionary

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Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

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FORM OF A BEQUEST.

"I GIVE AND BEQUEATH, the sum of ——— dollars, to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

VOL. XLVII.

DECEMBER, 1893.

NO. 12.

American Missionary Association.

OUR ANNUAL MEETING.

Our Forty-Seventh Annual Meeting, held at Elgin, Ill., had smaller audiences than usual, owing to local causes, but the tone of the meeting in its spiritual and missionary uplift equalled any that we have heretofore been permitted to enjoy. Beginning with the encouraging statements made in the General Survey of the marked progress in our church work, continuing in the vivid and elevating sermon, and carried forward in the subsequent services, this high tone was maintained throughout.

REPORTS, PAPERS AND ADDRESSES.

We are almost buried under the wealth and abundance of the material furnished by the meeting. If all were published it would fill our magazine for the coming half year. We are, therefore, compelled, though with very great reluctance, to use the blue pencil in curtailment. The papers of the Secretaries will be published separately; the sermon, as usual, will find its place in the Annual Report, and the reports of the various committees, while abridged in the magazine, will appear in full in their official place in the Annual Report. With all these arrangements we issue this number of the magazine in twice and a half its usual size, and the January number will appear as a double number.

FINANCES.

At this meeting—for the first time in several years, we were compelled to acknowledge a debt—a large one, amounting to \$45,000. The loss of \$22,000 heretofore received from the Government in support of our Indian schools is a loss that will be seriously felt as we enter upon the new year. The Association was constrained to decline the conditional legacy offered by Mr. J. H. Stickney because eminent counsel said that by accepting it very large interests in invested funds would be jeopardized. We invite special attention to the full vote of the meeting on this subject as found in the minutes of the Proceedings. The Finance Committee, appointed the

year before, examined the books, accounts and investments of the Association prior to the meeting, commending most warmly the Association as deserving the confidence of the church and the public in its financial management.

We are confronted with all these disabilities in the midst of financial depression that rests upon the whole country. We can only appeal to the pastors, churches and all interested in our great work to come to the rescue, so that the poorest and neediest of the peoples in this land shall not be utterly discouraged in their earnest struggles to rise above their poverty and ignorance, and the great obstacles that stand in their way.

AN OBJECT LESSON.

The splendid privilege which the pastor enjoys of arousing his people in behalf of missionary work and stimulating their contributions was illustrated recently, by one of the pastors near New York. The church is not a large one, nor is it wealthy. The collection was to be taken for the A. M. A. The pastor called together his committee and in prayerful conference they determined about how much the church could afford to give to this great cause. A letter was drawn up and sent to every family. This letter, coming as the voice of the pastor, re-inforced by the deliberate judgment of the church committee, had great weight with his people. Result.—This church has come to believe that the kingdom of God is very much larger than any local interest, and this thought dignifies their local work. \$250 find their way each year into the treasury of the American Missionary Association. This church is an object lesson for all churches.

MISS ELLA MAY HUSTON.

We are called upon to record the Home-going of another consecrated worker, Miss Ella May Huston, who was sent to Skyland Institute, Blowing Rock, N. C., as assistant principal last January. Fresh from Oberlin College, she entered upon her work with great enthusiasm. Her bright, sunny nature and earnest Christian character impressed all who met her. She was, as one expressed it, "the best A. M. A. worker I ever met." Letters from absent girls come telling of their sorrow, but, as one says, "her light will go on shining forever." And so to all, she was, and will continue to be, a constant help and inspiration. The loving call came to her at her home in Brimfield, Indiana, September 16th.

Among the last beautiful words were, "Oh, I am so happy." "It is not hard to die," and "Do not cry —. God gave me to you and has let you keep me twenty-six years, and surely he has the right to take me."

Her strong personality makes the place left vacant very large. We who knew her only five months give thanks for even that small share of twenty-six "beautiful years."

FORTY-SEVENTH ANNUAL MEETING
OF THE
American Missionary Association.

The Forty-seventh Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION opened in the First Congregational Church, Elgin, Ill., on Tuesday, Oct. 24th, 1893, at 3 P. M.

The Association was called to order by President Merrill E. Gates.

Devotional exercises were conducted by Rev. W. C. Pond, of California.

The Association was welcomed by Rev. Joseph H. Selden, Pastor of First Church, Elgin, and response was made by President Gates.

On motion, Rev. Henry A. Hazen, was chosen Secretary, and George M. Herrick, Assistant.

The committee on programme reported, and their printed order subject to alteration by the body, was adopted.

A Nominating Committee was appointed by the Chair as follows : Rev. G. S. F. Savage, Rev. J. H. Selden, Rev. E. V. Bigelow, Rev. Asher Anderson, W. A. Talcott.

The Treasurer, Henry W. Hubbard, presented his annual report, with Auditors' certificate attached ; it was received and filed.

The General Survey of the work of the year was read by Rev. Joseph E. Roy. It was received, and the several parts referred to the appropriate committees, yet to be appointed.

The Nominating Committee reported the following names :

Business Committee : Orlando Davidson, Rev. W. C. Pond, Rev. Warren F. Day, Wm. H. Strong, Rev. E. H. Stickney.

Mrs. G. W. Moore, of Nashville, sang a song, "We are Climbing the Hills of Zion."

A concert of prayer was conducted by Rev. M. E. Strieby.

The Business Committee reported as follows : To serve at the Lord's table at this evening's service, Rev. W. C. Pond and Rev. A. L. Riggs ; and as officiating deacons, Messrs. Holmes, Hubbard, Reed, Perkins and Collins.

After the benediction by Rev. A. F. Beard, the Association took a recess until 7:30 P. M.

TUESDAY EVENING.

Devotional exercises were conducted by Rev. W. W. Leete, and Rev. F. Stringer.

The annual sermon was preached by Rev. Nehemiah Boynton, of Boston, from II Kings, ii, 9.

The Association joined in the Communion service.

WEDNESDAY MORNING.

At 8:30 A. M. a devotional service was led by Rev. H. N. Hoyt, followed by a memorial service conducted by Rev. M. E. Strieby.

The morning session of the Association was opened with prayer by Rev. Byron Gunner, of Lexington, Ky.

It was voted that a committee of three be appointed to formulate resolutions of sympathy with Mrs. Thornton; also a similar committee to express our sense of loss and sympathy with the family of Gen. Armstrong.

The Nominating Committee reported as follows:

Committee on Church Work.—Pres. F. W. Fisk, Rev. H. A. Bridgman, Rev. R. F. Markham, Dea. William Reed, Rev. H. W. Gleason.

Committee on Education.—Rev. F. T. Bayley, Pres. Albert Salisbury, Rev. C. W. Hiatt, E. S. Warner, Mrs. Ella Shepard Moore.

Committee on Mountain Work.—Rev. C. P. Mills, Rev. Dan F. Bradley, Rev. James Brand, C. M. Miner, Rev. W. E. Holyoke.

Committee on Indian Work.—Rev. H. A. Bridgman, Rev. A. L. Riggs, Rev. Elijah Horr, Dea. Samuel Holmes, Rev. E. F. Williams.

Committee on Chinese Work.—Rev. Simeon Gilbert, Rev. W. C. Pond, A. P. Forbes, Esq., Rev. Arthur H. Smith, Rev. Francis E. Clark.

The report was adopted and the committees duly elected.

The Nominating Committee reported a list of nominations for the several officers to be voted on at a later hour.

The minutes of the preceding day were read and approved.

Rev. Simeon Gilbert made a report on the Chinese work.

The Association was addressed by Rev. W. C. Pond and Rev. Arthur H. Smith on the same topic.

The Business Committee was requested to prepare a proper resolution in reference to our relations to the Chinese.

Rev. H. A. Bridgman made the report and an address on the Indian work. He was followed by Rev. A. L. Riggs and Rev. F. Frazier on the same theme.

The Nominating Committee reported the following:

Committee on the Death of Mr. Thornton.—Pres. Merrill E. Gates, Rev. N. Boynton, H. W. Hubbard and Miss D. E. Emerson.

Committee on Death of Gen. Armstrong.—Samuel Holmes, Rev. J. E. Roy and Rev. Geo. W. Moore.

After prayer by Pres. F. W. Fisk, recess was taken till 2 P.M.

WEDNESDAY AFTERNOON.

The session was opened with prayer by Rev. W. M. Barrows, of Rockford, Ill.

The Nominating Committee reported :

Finance Committee for coming year.—Franklin Fairbanks, Joseph Van Vleck, Gen. Augustus Gaylord, Silas H. Payne, Wm. A. Talcott. The report was adopted.

The Indian question was again brought before the Association in an address by Rev. Elijah Horr.

Voted that a committee of three be named, who shall formulate a resolution in reference to bringing this matter to the attention of the churches. Wm. A. Talcott, Rev. Simeon Gilbert, and Rev. H. A. Bridgman were named as such committee.

Secretary F. P. Woodbury presented a paper on the theme "The Burden of the Nation in the South."

The report of church work in the South was presented by President F. W. Fisk, who followed with an address. Miss Bella W. Hume, of New Orleans, spoke of her work in the Central Church, New Orleans.

Secretary A. F. Beard presented a paper on the topic "The Providence of God in the Historical Development of the Negro People."

The Association was addressed by Rev. E. L. Southgate, pastor of the Methodist Church, South, in Lexington, Ky.

The report on Educational Work was presented by Rev. F. T. Bayley.

The benediction was pronounced by Rev. E. L. Southgate, and the Association took a recess until 7.30 P.M.

WEDNESDAY EVENING.

The evening session was opened with devotional exercises, conducted by Rev. E. L. Southgate.

The Association listened to the following addresses :

"Education," by Rev. C. W. Hiatt.

"The New Negro," by Rev. W. E. C. Wright.

Miss Kate Yarwood, of Elgin, here favored the audience with a solo.

"The New White Man," by Supt. G. S. Dickerman.

"Work among the Mountain Whites," by Rev. W. E. Wheeler.

"The Out-Station Work," by Rev. J. F. Cross.

"Missionary Work among the Indians, by an Indian," Rev. Francis Frazier.

Mrs. Geo. W. Moore sung "Swing Low, Sweet Chariot."

"Uncle Tom's Sons," by Rev. H. H. Proctor.

"What I am doing for my Boys," by Miss Bella W. Hume.

The following resolutions were presented and adopted :

Resolved, That within the total range of the missionary responsibility of our churches, there is no specific mission which just now appeals with more reasonableness,

with more historic cumulation of moral obligation, with more of pathos, with more of hopefulness, or with more of the urgency that comes with its unique opportuneness, than the forward movement in the Christianization of the Indian.

Resolved, That in the rejection of Government aid in the educational work, we recognize a crisis which our churches are bound to meet; that the failure to do this would bring dishonor for ourselves, discouragement to the noble band of missionaries, men and women, who have made the cause heroic by their devotion, and especially would bring dismay upon the Indians themselves, who are just entering upon the new hope for their people.

Resolved, That the facts presented in the reports and addresses at this meeting demand that the churches signalize this Columbian year by such increased gifts as will enable the Association not only to hold the ground, but to carry forward the work on a scale commensurate with the exigencies of the case.

Resolved, That we recommend to the Executive Committee to take advantage of the quickened interest in the churches; keep them in live communication with the work, and so meet the recognized emergency.

The resolutions were unanimously adopted.

After the benediction by Rev. R. F. Markham, the Association took a recess until 8.30 A.M.

THURSDAY MORNING.

At 8.30 A.M. a devotional service was conducted by Rev. Geo. W. Moore, of Nashville, Tenn.

The Association was called to order at 9 A.M. Rev. S. P. Smith, of Jackson, Miss., led in prayer.

The minutes of the preceding day were read and approved.

Voted that in the report of the proceedings of these meetings honorary degrees be omitted.

The following resolutions were reported from the Business Committee and adopted:

Whereas, The law known as the Geary Act is in contravention of sacred promises made by the United States to China, and

Whereas, It distinguishes among immigrants to our country in a way utterly inconsistent with the vital principles of our nation and the inalienable rights of men, and

Whereas, It has been justly characterized by members of the highest tribunal of justice in our Government as "inhuman and brutal," therefore

Resolved, That the American Missionary Association, the organ of the Congregational churches of the United States in one great department of their missionary operations, and representing undoubtedly the sentiment of these churches, respectfully protests against this law, and asks for its repeal.

Resolved, That the officers of this Association are instructed to bring this, its action, to the attention of Congress as promptly and effectively as possible.

A report on the financial methods of the Association was presented by Hon. A. Lyman Williston, and an address given on the subject by W. H. Strong.

Secretary M. E. Strieby and others voiced the appreciation of the meeting at the able and admirable report of this Committee of business men, as well as its thanks to Treasurer Hubbard for his faithful service of the past years.

Rev. E. V. Bigelow, of Cohasset, Mass., was elected second Assistant Recording Secretary. Rev. Asher Anderson, Dea. Samuel Holmes, and Rev. E. P. Goodwin addressed the Association.

Rev. H. A. Hazen introduced the following resolution :

Resolved, That the constitution be amended in Art. III. line 8, by inserting the words "*or local*" between the words "*State*" and "*Conference*"; so as to read "*Every State or local Conference or Association of such churches may appoint, etc.*"

It was approved and will be presented for action at the next Annual Meeting.

The following resolution was presented by W. H. Strong, from the Business Committee :

Resolved, That, in view of the needs of the Association, not only as they pertain to the debt amounting to \$45,000, but also to the claims which must be met in the near future, if the work of the Association is to be properly sustained, and these two items calling as they do for contributions that ought to amount to no less than \$100,000,

We recommend the appointment of a committee of not less than nine, one-third of whom shall be laymen, to whom, in connection with the executive officers, the matter of devising the best methods and provoking the most efficient efforts for raising the above amount be referred, and

We recommend that this Committee urge it upon the churches, Sunday-schools and Christian Endeavor Societies to begin as soon as is practicable ; and suggest the appointment of a special day on which the attention and purpose of our churches shall be directed to this most desirable end.

The report was adopted.

Secretary C. J. Ryder presented a paper on the topic "Freedmen and Freemen."

A report on Mountain Work was presented by Rev. C. P. Mills, who followed it by an address. Rev. James Brand then read an address which pointed out the need of a more sincere devotion to humanity on the part of Christians.

The Association took a recess until 2:30 P. M.

THURSDAY AFTERNOON.

The afternoon session was opened by singing, and the Association was led in prayer by Rev. F. E. Clark.

Rev. J. F. Cross presented a statement of his experiences among the Indians of Dakota. In response to his urgent appeal for a log cabin meeting house, a subscription was started to raise \$400.

The officers for the ensuing year were then elected as follows :

President, MERRILL E. GATES, Mass.

Vice-Presidents.

REV. F. A. NOBLE, Ill.,

REV. A. J. F. BEHRENDTS, N. Y.,

REV. ALEX. MCKENZIE, Mass.,

REV. HENRY HOPKINS, Mo.,

REV. HENRY A. STIMSON, N. Y.

Corresponding Secretaries.

REV. M. E. STRIEBY, Bible House, New York.

REV. A. F. BEARD, Bible House, New York.

REV. F. P. WOODBURY, Bible House, New York.

Assistant Corresponding Secretary.

REV. C. J. RYDER, Bible House, New York.

Recording Secretary.

REV. M. E. STRIEBY, Bible House, New York.

Treasurer.

HENRY W. HUBBARD, Bible House, New York.

Auditors.

PETER MCCARTEE,

RICHARD S. BARNES.

Executive Committee.

For Three Years.—C. T. CHRISTENSEN, CHARLES A. HULL, ADDISON P. FOSTER,
ALBERT J. LYMAN, NEHEMIAH BOYNTON.

For Two Years.—WILLIAM H. STRONG.

The Executive Committee then submitted a report in regard to the legacy of Mr. Stickney.

After giving careful consideration to this report and after remarks by Secretary Strieby, Secretary Ryder and others, the following preamble and resolutions were unanimously adopted :

The Executive Committee of this Association having given most careful consideration to the question of accepting the legacy of Mr. J. H. Stickney of \$50,000 on condition that the word "American" in its name be exchanged for that of "Congregational," and having repeatedly consulted eminent legal counsel, who decided after close inquiry into all the facts that in order to preserve unimpaired the rights of the Association to all the property and the integrity of the trusts which have been specifically committed to its administration by deeds and wills, it would be unsafe to accept the legacy on the condition imposed ; it is therefore

Resolved, (1) That the legacy of Mr. Stickney be declined, but with an expression of warm appreciation of Mr. Stickney's generous offer, and with the distinct declaration that the legacy is not declined from any want of affection for the Congregational name, nor of zeal in promoting the growth and influence of the Congregational churches.

Resolved, (2) That while under the necessity of declining the offer of Mr. Stickney, the Association feels a sense of relief in the fact that if declined it will go to the Congregational Church Building Society, and may thus fully inure to the benefit of the Congregational churches, and through that sister society aid the Association in carrying forward its church work.

The President was authorized to nominate the committee of nine, and they were elected as follows : C. H. Johnson, Montclair, N. J. ; S. B. Capen, Boston, Mass. ; A. L. Williston, Northampton, Mass. ; Rodney G. Dennis, Hartford, Ct. ; Wm. E. Hale, Chicago, Ill. ; Rev. Geo. R. Leavitt, Cleveland, O. ; Rev. Dan F. Bradley, Grand Rapids, Mich. ; Wm. H. Wanamaker, Philadelphia, Pa. ; C. D. Wood, Brooklyn, N. Y.

The President was empowered to fill any vacancies which may occur in this committee.

A memorial from Miss Anna L. Dawes, in memory of Mr. Thornton, was then submitted by Secretary Ryder and accepted.

Voted to receive the provisional invitation of the Congregational churches at Newburyport, Mass., to hold there the next Annual Meeting of the Association. The Executive Committee was instructed to make the provisional invitation certain, or to provide some other place for meeting.

Voted to charge the Executive Committee with the appointment of the Business Committee for the ensuing year.

Voted that the Executive Committee inaugurate some means of making a more adequate division of time upon the programme of next year. The Business Committee submitted the following recommendation, which was adopted.

This Association desires again to put on record, as we have often done in years past, an expression of thanks to the American Bible Society for its grants made during the past year of the Bibles for use in the schools and churches of this Association. These often repeated grants have furnished a large portion of the Bibles used in our schools and churches, and thus are supplying the means for the uplift and salvation of those for whom we labor, the seed for the planting of righteousness in our land.

Minutes were then read and approved, and the Recording Secretary was authorized to complete them.

WOMAN'S MEETING.

During the business meeting of the Association held in the chapel, the Woman's Bureau held a large and interesting meeting in the main audience-room. (A full account of this meeting will be given in the next number of the AMERICAN MISSIONARY).

THURSDAY EVENING.

The evening session was opened by song. The scriptures were read and prayer offered by Rev. G. H. Gutterson.

The President reported that the subscriptions for Rev. J. F. Cross's Indian chapel had reached nearly the required four hundred dollars.

The first address of the evening was by Rev. Pres. Geo. A. Gates, of Iowa College, upon "The Relation between the American Missionary Association and the Kingdom of God."

Prof. Graham Taylor, of Chicago Theological Seminary, spoke upon "The American Missionary Association work as an Evidence of Christianity and a prophecy of Christian Victory."

Mrs. Moore sang two sacred Negro melodies. Rev. F. E. Clark addressed the Association upon the "Relation of Congregational Young People and their Christian Endeavor Societies to the American Missionary Association."

The Committee appointed to draft resolutions concerning the death of Gen. S. C. Armstrong, reported the following minutes :

The American Missionary Association records with profound sorrow the death of Gen. S. C. Armstrong, which occurred at Hampton, the 11th day of May last. With gratitude to God we recognize the high devotion to duty which he felt when at the call

of his country in 1861, he left his college course for that higher calling. During all these thirty-two years as a soldier in the field, as a superintendent in the service of the Freedmen's Bureau and, after the close of the war, in his most untiring efforts for the uplifting and education of the Negro and Indian races of our land, his work has been unparalleled.

While his work was with and for Hampton Institute, which under God could only have attained its present proportions through his heroic self-sacrifice, his keen foresight and his untiring energy, he has left an impress that will long live among the educational and philanthropic institutions of our country, and upon Christian workers in our own and other lands.

Having "fought a good fight" and "finished his course," working to the last, he calmly, joyfully surrendered only at the call of his Great Captain, and his body now rests by his own expressed desire, "with the boys at Hampton."

But his spirit will be ever marching on, not only with the thousands of students who have known him there, but also with the multitude of Christian philanthropic workers in our land, to whom his life will continue to be an inspiration and a blessing, while his memory will be enshrined in the hearts of all who have come under his influence.

Rev. J. E. Roy read the following minute, embodying the thanks of the Association to the people of Elgin for their hospitality.

This Elgin meeting of the American Missionary Association may be designated as its World's Fair Annual Meeting. In that grand International Exchange two of our oldest institutions, the Hampton and the Atlanta (now graduated), have their exhibits. And the Congregational pavilion there has a pictorial and statistical setting forth of the work of the A. M. A. And then the Congress on Africa, coming into line with the Berlin Congress and the Brussels Conference of the Seventeen Powers, brought up that land and her people to a plane of consideration never before attained, and also so brought along our work for the Afro-Americans as to have elicited from our denominational papers the characterization that the Congress "seemed like a prolonged session of the annual meeting of the American Missionary Association."

And this World's Fair Anniversary we delight to associate with this First church of Elgin, which, as we have been told, the very year the Association was founded (1846), was putting itself, after months of deliberation, upon record as in accord with the principles on which this missionary organization took its rise. And when, at Sumter, the spirit of secession had fired the Northern heart, this church, through its former sturdy home missionary founder, Rev. N. C. Clark, hurled back that tocsin of war. I well remember that on the Lord's Day after that firing on Sumter, having preached at Dundee in the morning, as I was coming into this town to hear Father Clark at night upon the national issue, I heard the rattle of drum and fife calling the people to arms. We are also glad to note that in this town, too, to a Puritan anti-slavery early settler was born a son who in this church, born again, was then trained in business and in the law to become treasurer of this Association, H. W. Hubbard, Esq., who, in the handling of these millions of dollars, for seventeen years, has never lost a dollar, and whose standing in the dignified diaconate of the Tabernacle Church in New York, made it so fitting that he should serve at the table of our Lord, spread at his home church for our convocation.

The Elgin meeting has been hallowed by the report of an unusual blessing of God in revivals in all the departments of our work, and also by the sharp discipline of sorrow attendant upon the fresh announcement of the cruel martyrdom of our missionary Thornton among the Eskimos.

And so, under the impression of these sacred reminiscences and also of the gener-

ous Christian hospitality with which we have been received by the friends in these homes, we wish to express our sincerest gratitude to them all in these acts of kindness shown by the pastor and officers of the First church, and of the daughter church, to the choir in this place, to the Boys' Brigade, which has been at our service with cheerful feet, and to the press both of this city and of Chicago.

In saying this our farewell, we pray that the richest of spiritual blessings may abide upon these beloved churches of our Lord Jesus Christ, to whom be praise forevermore.

After singing "Praise God from whom all Blessings Flow," the benediction was pronounced by the Pastor, Rev. J. H. Selden, and the forty-seventh annual meeting of the A. M. A. was adjourned.

HENRY A. HAZEN,

Recording Secretary.

GEORGE M. HERRICK,

E. VICTOR BIGELOW,

Assistant Recording Secretaries.

SUMMARY OF TREASURER'S REPORT.

(For Details see Annual Report.)

EXPENDITURES.

| | |
|------------------|--------------|
| The South..... | \$253,071.68 |
| The Indians..... | 57,880.66 |
| The Chinese..... | 13,025.95 |

FOREIGN MISSIONS.

| | |
|---|----------------|
| For Missions in Africa, Income paid A. B. C. F. M.. | \$4,335.32 |
| For Arthington Fund..... | 1,809.70 |
| | <hr/> 6,145.02 |

PUBLICATIONS.

| | |
|--|----------------|
| For American Missionary (26,450 monthly), including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members and Officers of Missionary Societies..... | 7,275.11 |
| Less amount received from Subscribers..... | 664.89 |
| | <hr/> 6,610.22 |
| For Annual Reports, Leaflets, Clerk-hire, etc..... | \$3,054.24 |
| Less amount received from Sale of Leaflets..... | 61.31 |
| | <hr/> 2,992.93 |
| | <hr/> 9,603.15 |

AGENCIES.

| | |
|--|----------|
| For EASTERN DISTRICT—District Secretary, Clerk-hire, Traveling Expenses, Printing, Rent, Postage, Stationery, etc..... | 4,889.52 |
| For MIDDLE EASTERN DISTRICT—Traveling and other Collecting Expenses..... | 985.90 |
| For MIDDLE WESTERN DISTRICT—District Secretary, Traveling Expenses, Printing, Rent, Postage, Stationery, etc.. | 3,182.52 |
| For WESTERN DISTRICT—District Secretary, Clerk-hire, Traveling Expenses, Rent Postage, Stationery, etc..... | 5,287.60 |
| For WOMAN'S BUREAU—Secretary, Traveling Expenses, Circulars, Clerk-hire, etc..... | 2,168.79 |

ADMINISTRATION.

| | | |
|---|-----------|---------------------|
| For Department of Correspondence..... | 16,748.70 | |
| For Treasurer's Department..... | 4,798.00 | |
| For Rent, Care of Rooms, Postage, Traveling Expenses, etc.. | 6,995.13 | |
| For Exhibit Congregational Department World's Fair..... | 100.00 | |
| For Annual Meeting..... | 251.60 | |
| For Wills and Estates..... | 992.55 | |
| For Interest..... | 564.96 | |
| For Amounts sent to Treasurer by mistake..... | 47.47 | |
| | | <u>\$386,739.20</u> |

RECEIPTS.

| | | |
|--|--------------|---------------------|
| Balance in hand, October 1st, 1892..... | | \$983.15 |
| From Churches, Sabbath-Schools, Missionary Societies and Individuals..... | \$179,303.46 | |
| From Estates..... | 76,487.90 | |
| From Income, Sundry Funds..... | 10,252.61 | |
| From Tuition..... | 40,800.91 | |
| From United States Government for Indians..... | 22,383.06 | |
| From United States Government for Alaska (two years)... | 4,000.00 | |
| From Slater Fund, paid to Institutes..... | 7,500.00 | |
| | | <u>\$340,727.94</u> |
| | | 341,711.09 |
| Debt Balance, September 30th, 1893..... | | <u>45,028.11</u> |
| | | <u>\$386,739.20</u> |

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.

INCOME ACCOUNT.

| | | |
|---|-----------|------------------|
| Balance in hand, October 1st, 1892..... | 10,367.79 | |
| Income collected to September 30th, 1893..... | 54,309.78 | |
| | | 64,677.57 |
| Amount Expended in the South..... | 46,352.87 | |
| Balance in hand and appropriated..... | 18,324.70 | |
| | | <u>64,677.57</u> |

RECEIPTS FOR THE WORK OF THE YEAR 1892-1893.

| | | |
|------------------------------|--------------|---------------------|
| For Current Work..... | \$340,727.94 | |
| Income Daniel Hand Fund..... | 54,309.78 | |
| | | <u>\$395,037.72</u> |

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1893, with the vouchers, and find the same correct, as stated in the above accounts.

We also certify that we have examined the property accounts, and the certificates of stocks, bonds and other securities held by the Association, representing the investments of the several funds, and find them to correspond with the balance sheet of September 30th, 1893, and with the detailed statement of the books of the Treasurer.

New York, October 12, 1893.

PETER McCARTEE, }
RICHARD S. BARNES, } Auditors.

ADDRESS OF WELCOME.

REV. JOSEPH H. SELDEN.

Mr. President: There is a proverb among the French to the effect that "It is the unexpected that always happens." I am sure, so far as this American Missionary Association is concerned, that the saying would be truer if its terms were reversed. The one thing on which the A. M. A. always counts is a welcome. From year to year it makes its annual pilgrimage from the East to the West or from the West to the East; but I venture to say that, among the problems which confront the secretaries, there is never any question as to the reception awaiting them at the end of the journey. Always they find that which we offer you here to-day—open hearts, open homes, and the gladdest and freest hospitality.

You take a welcome, Mr. President, I suppose, as a matter of course; but it is not at all a matter of course with us that you should come here. The meeting of the Association in our midst is a matter of great moment to ourselves. This is the first time in the history of this church—and if I am rightly informed it is the first time in the history of this city—that it has had the privilege of entertaining the representatives of a national society. I hope that we have not been without interest in the broader religious and educational and moral work in our land. We have tried to do something in support of such work. And yet, after all, we have been engrossed perhaps more than we should have been in the growing demands of our own local church here. For this reason we welcome the more cordially your advent, that we may be reminded of these larger issues and these graver responsibilities which we share with others. It seems to me that the life of an individual church is never perfected until it comes to recognize itself as one member of an affiliated body, as one regiment in a great army that is marching on to victory. I confidently expect for this church the stimulus that comes from a wider outlook as we are thus brought face to face with national issues.

It is with special fitness that we welcome, first of all, in this seven-fold sisterhood of national societies, the American Missionary Association, for the cause with which it is especially identified is one that lies very close to the heart of this church. The paper which I hold in my hand is evidence of this. It came to me only yesterday, and I am sure you will be interested in one or two sentences which I wish to read from it. You were reminded in the last issue of our own missionary magazine that in the days before the war this was one of the churches that took a decided position in the anti-slavery movement. It happened that in the very year this society was organized a motion was submitted to this church at its regular meeting by Reuben Jenne, as follows:

"Believing that the Christian church is designed to prove a moral light, to bear testimony against all moral wrong, and believing that the holding or treating our fellow men as chattels to be in all cases a viola-

tion of Christian principle and of the rights of our fellow men as children of a common Father, therefore,

"*Resolved*, first, that slave-holding is a sin;

"*Resolved*, second, that slave-holders and the advocates of slavery should be regarded and treated as those who practice and advocate other crimes should be regarded and treated."

There followed a resolution with regard to a matter then under hot debate, the relation of the American Board to the question of slavery, in which the little church on the frontier took advantage of its privilege to remonstrate with the American Board, and further to demand that it should mend its ways. The closing resolution is to this effect:

"*Resolved*, that the law of God possesses authority above all human laws; that where human enactments contravene the law of God and humanity they are of no binding force upon us; and that the statutes of Illinois which prohibit the harboring and aiding or in any way giving sustenance to a negro or mulatto not having a certificate of freedom, do clearly conflict with the divine rule which requires us to feed the hungry and clothe the naked."

This was not a matter passed after brief consideration. It was in the spring that the resolution was first suggested, and midsummer came and went before the church was ready to put itself on record, and then the resolution was passed and it was ordered printed in one of the current newspapers of the day. This is evidence of the temper of the church at the time when our own Association was organized. Of course, a half-century measures a wide stretch of time in this Western world, and the well-nigh fifty years that have come and gone have brought with them many changes.

Among those who then had the charge of the church's affairs, very few remain with us to this day. The swift settlement of the broad plains and prairies of Illinois ensured the rapid growth of the town here, so that the little hamlet of Elgin of that day has become the thriving town that we now know, so full of life and enterprise. Yet it seems to me to a surprising degree the church has maintained its hold and its interest in this great cause. I am sure I may bear testimony as its pastor—a testimony which Dr. Roy will gladly corroborate—that there are no themes which enlist more the complete attention of the congregations here than those that have to do with the cause which he himself has so often and so eloquently set forth here in our own midst. For this reason our welcome is more cordial.

And yet I wanted to say that we have been looking forward to the meeting of the A. M. A. in our midst, not only because we felt assured of the welcome to be extended both by the city and by our own church, but quite as much because we confidently expect from this gathering a real spiritual uplift. The work of the American Missionary Association has

commended itself to my own heart because it seems to me in a notable degree Christian. It is a work among the poor, among those whose range of friendship is scanty. What is the word of the New Testament? Does it not seem to teach us very clearly that in no way may Jesus be so discerned and so served *as in the person of the poor*? "Inasmuch as ye have done it unto one of the least of these *my* brethren, ye have done it *unto me*." The motive that urges on the Association in all its varied labors is the thought of need. It is not the expectation of some adequate return that will surely come; it is the thought of the great exigency in the life of a brother man; it is the thought of great classes under grievous burdens that cry aloud for relief. The Association began its labors in the South, and now in these later years has pushed into the Northwest and the further States on the Pacific shore, and always with this great desire of helping those that were poor and friendless.

So it has seemed to me that out of such a gathering as this there might come to this church here a new courage, a new enthusiasm and a new devotion to the broader work of the gospel in our own land and in our own midst. It is our hope, and prayer, and confident expectation, as you leave us, you will leave us at a higher level of life, with a nobler purpose in our souls and a firmer consecration to the service that has been appointed us by the Lord Christ.

In the name of the church, and in the name of the city as well, it is my privilege and my pleasure, Mr. President, to extend to you our hospitality and to promise you all service it is in our power to render.

THE LOCAL CHURCHES AND THE A. M. A.

RESPONSE TO THE ADDRESS OF WELCOME, BY PRESIDENT M. E. GATES.

I thank you, Mr. Selden, in the name of the Association and those who are here to attend its sessions, for your generous words of greeting. We attach special importance to such words from the local church with which our Association from time to time may hold its annual meetings. And to the initial sessions of these meetings, which usually gather only a few of the tried workers, in observing the history of such meetings, I have come to attach a very special significance. At the very threshold of our sessions here in Elgin, we are assured of the fulfillment of the Lord's own promise, that where two in his name are met, and are of one mind and have greeted one another, and agreed with one another, he is there in their midst. So that these gracious words of Christian greeting are not only for us an evidence of Christian courtesy, but they are also the claiming of a promise that makes the smallest meeting infinite in its importance and its issues; because, with these words of Christian greeting and with this suggestion of the business that brings us together, the Master himself is among us from the very first.

I think it is wise for us, at the beginning of our session, to think for a moment of the principles that underlie our work. It is these principles which lend a special significance to such greetings from the local church. The great majority of those who work with us now, in these later years of the history of the Association, are in churches where the Congregational polity prevails. To us all that name and that system are dear. While I trust that we are more anxious to be known as Christians than as Congregationalists, still we like to believe that in our church polity there is found peculiar freedom in Christian work in this, our dear land. The principle that underlies our American system is local autonomy, together with love for, and power from, the central government. These principles are emphasized always, wherever our churches are found. This harmony between the principles of our national government and of our Congregational polity makes it specially important that such an organization as the American Missionary Association should be cordially supported by many of our local churches—should have not only money gifts, but precisely that place in the history of the church and of the people, through associations derived from meetings like this, which, as you have expressed your hope and belief, are to follow from this meeting here.

Our strength is in the love and in the prayers of the local churches. We understand well that where prayer and Christian love go with a gift of money, that gift has great value. But love and prayer must go with the gift to make it fruitful. The Lord of Hosts has all wealth at his disposal. But following that wonderful law of limitation which led our divine Redeemer to spend those thirty years in the narrow home at Nazareth before he entered on his ministry, God uses in his immediate work but a small portion of the world's wealth, taking and using only that which is freely given, which comes to him consecrated by the spirit of the giver. It is the gifts that come from the heart, accompanied with prayer, that have value. For that reason we love to cultivate close associations with particular communities, to let the personnel of our workers be known to them, so that prayers may go up for these workers by name. For one, I feel that an impulse that will last throughout my life came to me from meetings of Associations like this, when as a youth I came face to face with some of the workers whose names had been familiar to me through reports of their work. To hear of the work from those who are doing it is after all very different from reading the printed page.

These intimate relations with the churches we like to cultivate; and we like to try the interest we feel in such a meeting as this by the test I suggested a moment ago. When we find that a principle which is broad, which commends itself to our deepest thought in our most quiet moments re-enforces a feeling that is deep and strong, then we are safe. God has given us emotions and feelings to prompt us to action; and yet we know that the action suggested is not always to follow emotion and feeling.

When facts lead to emotions and feelings, if, on testing our feelings by principles, and most of all by the principles of God's living Word, we find that the principle and the feeling are in accord, that the principle is a warrant for the feeling, then we may go forward safely and hopefully.

There are special reasons, then, why in this work of the American Missionary Association we may rejoice. We may rejoice in the warmth of feeling that has always attended its sessions when it has met, as it now meets in this community and awakens a fresh interest in lines of effort to which men were at first incited by the anti-slavery feeling. The interest in our work has grown broader and deeper as the Association has undertaken work that deals with larger interests than those with which it dealt in the early days. No man is truly an educated man until he has become a public-spirited man. No man deserves to think himself, or to be called by others, liberal-minded, until the interests that concern others, and that concern the public, have a larger place in his thought and in his life than have his own private concerns. This does not mean that we should give up the faithful discharge of our own daily duties of business life and home life; but it does mean that we should live in the life of the whole, that we should lift up our eyes from the narrow field of our own interests, for a broad and general outlook, and see to it that our interest in the welfare of the nation and of the race is kept alive.

And precisely this, an active share in the work of this Association does for us. See how we touch that vital question of immigration, and its effects upon our national life. When as a society we deal directly with Africa and with China and with Alaska, we are dealing with national issues, with race interests. And there is that in our work which stimulates, and must stimulate, true patriotism. I venture to say that there is no more patriotic body of citizens to be found in the country than those who share in the concerns of this American Missionary Association, and contribute to its support. For my own part, I believe in a patriotism that begins at home. The focus of patriotism has always been the love of home, of that which is the primary meaning and significance of the word focus—"the fireside." The men who love their homes and their neighbors and care for their own communities make the truest patriots. So, in caring for the vast concerns of the kingdom of our Divine Master, whose right it is to rule, it is not that we love foreign missions less, it is not that we would abate one iota from the intensity of the appeals made for their support; but it is that in the work of this Association we have that same missionary fervor and we have along with it the love of country, the love of our own people, the love of those whom God has intrusted to us first of all. True Christian feeling is always like heat; it is felt most intensely by those who are nearest to it. If our love of Christian missions is genuine, it will be impossible for us to refract our missionary interest over our own community and our own land, to have it strike away over yonder in some

heathen country while we remain careless of those who are in darkness about us. It is because the spirit of this society, thrilling with the great missionary motive which is ushering in the kingdom of our Divine Master, begins with the work that lies nearest us, and because it touches our own national life, that we feel that in this Association we have a claim to that kind of loving and patriotic regard which we find growing up about this work in our churches.

But then, our work is not concerned with these broad questions abstractly. It does not deal with races and men in the mass. Its work deals with individuals, one by one. Those who come to such a meeting of the Association as this, find, before the sessions are finished, our workers from the field telling us incidents of how this blessed gospel of Christ takes hold of the degraded ones whose lives have been darkened, and awakens a new life in them. So we have the precious sense that we are affecting lives one by one, as well as touching wide classes and great races of men. While the interests of races are before us continually, the interests of individual souls are before us, too.

I believe it is a universal law of Christ's kingdom: "First, to the lost sheep of the house of Israel." Not simply because the Hebrews had been God's chosen people, and the covenant of the Old Testament was to be fulfilled by the preaching of the gospel first to them. That was true, but the words have a still broader meaning. He who became fully the Son of Man knew the tie that binds us to our own land and to the people of our own time and generation; and he has established it as a principle of human nature, a principle of his church, that, in proportion as we enter into his spirit, we shall care for those who are near us, for those who belong to us first, and then, loving them deeply and truly, our interest shall go out to lay hold of others.

"To promote education, to carry forward missionary work, and to increase the knowledge of the Holy Scriptures," these, our constitution says, are the three objects of our society. Are they not noble objects? "To increase the knowledge of the Holy Scriptures," that through the study of God's Word the face of the living God in Christ may come to be more dear to men and women, one by one. That is the thought we need. It is that thought which the work of the Association, looked at earnestly, makes the central thought of the whole. It is ours to lift up the fallen. It is ours to raise those faces that were bent down in hopeless toil toward the earth that was like iron under their feet while the heavens were like brass over their heads, in those days to which the pastor of this church has alluded, when our society began its work among those who were in hopeless slavery. It is ours to lift up their faces now toward Christ, and to walk helpfully beside them as they learn the ways of citizenship. It is ours to strengthen the basis of home, to build up in the place of the one-roomed cabin, the home of several rooms graced by the presence in them

of women who have been taught something of the sacredness and dignity of womanhood as only those know it who have learned the significance of that divine mystery which makes Christmastide the dearest festival of the year wherever the knowledge of Christ has come. It is ours to build up homes in this way. It is ours to touch those who come to us from that land of China that is sending to us so many of "the dumb," of those who silently take their place among us by hundreds and by thousands, not to be received by us simply with sneers, nor always with closed doors, but to be received in the spirit of the Master, who has made us all of one blood.

And then there is our work among the Indians, oldest of American races. How inexpressibly touching it was when our brother, Poor Wolf, arose in one of our Indian churches, and said—his daughters having long been members of one of our mission churches—"As for me, I want to follow the God of my daughters." It is in this gathering in of the people "of the restless eye and the wandering foot," that we find another department of our work that appeals to our hearts. God grant that our churches may not be so blind to the sense of their own responsibility as to let that work languish so that after a year of unexampled spiritual blessing, we must cut off a quarter or a third of our schools and our workers.

It is in this precious missionary work that we find the Master's spirit descending upon us. For, it is in proportion as we enter into His spirit of service for those who need service, it is in proportion as we understand the sublime significance of that final test of Christ's Messiahship in the chapter read to-day—"To the poor the gospel is preached"—it is in proportion as we enter into the spirit of Christ's Saviourhood, that this work becomes precious. I know of no work that is more like the work of God himself than the work which I have seen evidence of in scholars from these mission schools among the Negroes and the Indians. Take the photographs of a group of Indian students when first they come from under their savage surroundings to one of our schools, and compare with them the photographs of the same students, three or four years later. As you look at the contrasted faces you can hardly believe that they are of the same persons. It is really creating a soul, the work our teachers do for them as they come into touch with Christian hearts and lives. It is our divine work thus to create souls in the hopeless. There is a nobler work than even the work of creation—for it was in Christ as *Redeemer* that the fulness of the Godhead shone—to aid in redeeming men from the power of sin is the noblest possible work. So the work of education and the work of redemption go on together through the agencies of this society.

In this thought we find our supreme claim upon you for welcome and support, and for that deep sense of fellowship which marks our meeting with every Christian church, always. For, my brothers and sisters, is not the very essence of God this redeeming love? Take that word "essence" and test it by its old scholastic definition: "The essence of a person or

a thing is that by virtue of which that person or thing is, and is what it is." Test Christ by that : Christ is what he is, by virtue of that impulse which drew him from heaven to seek and to save the lost. It is the *Saviourhood* of Christ; that is the crowning glory of God.

The hope and prayer that every session of our meeting may be marked by the presence of that Spirit whose office it is to take of the things of Christ and show them unto us ; that he may be present to follow with rich blessings all these sessions, is the best answer which I can make to your very kind words of hospitality. Then shall you who give and we who receive these hospitable gifts, alike be blessed.

REPORTS OF COMMITTEES.

REPORT ON CHINESE WORK.

BY REV. SIMON GILBERT, *Chairman.*

The Committee appointed to consider the work done by this Association in the department of its Chinese missions, beg leave to report that they have examined the matter with some care and with a peculiar interest. We are profoundly impressed with the unique value of this particular work, which, in the providence of God, it has fallen to this Association to undertake. The following are some of the reasons which, as it seems to us, not only justify it but call for the utmost vigor and courage in pressing forward in it :

1. It is unmistakably in line with the clear providence of God that this society, acting for the Congregational churches, has taken in hand this work. Here they are, these children of heathendom, a hundred thousand of them, right in our midst. Their numbers may or may not increase in the near future ; and no matter what the motives which prompted their coming, here they are. We may be sure it is of God's purpose, merciful and far-reaching, that they have been led hither. If this fact gives solemnity to our responsibility, it may well add the invincibility of divine courage to our effort. It is as though we saw the Master himself taking these children by the hand and saying to us : "Here they are ; I commit them to you, pass them not by on the other side ; inasmuch as ye do it unto them, ye do it unto Me ; teach them my gospel, gather them in, no souls are more precious in my sight than they, and I have need of them."

2. Results already obtained are, to a marked degree, hopeful. There are of course peculiar difficulties. No language could be more utterly foreign to our own than is the Chinese. There is on their part, to begin with, the densest ignorance as to all spiritual ideas. In addition to the prejudices which they bring with them are the added prejudices caused by the indignities and outrages thrust upon them by not only the hoodlum elements of the sandlots, but by the not less disgraceful hoodlum exhibit in the National Congress. And still, as the facts abundantly show, the heart of the Chinaman is as open as any other man's to the touch of human love, as also of the divine love. It is of course a truism to affirm that the Chinaman is a man ; but it is a truth with some infinitely interesting corollaries, and that have a great deal to do with what we ought to do in this matter.

3. Another reason why this Chinese mission work in our country should be made as conspicuous as possible is the effect this will have upon the other peoples of our

own country. This is a point on which, as your Committee believe, it would hardly be possible to put too strong emphasis. More than can be expressed there is need, just now, of there being lifted up in sight of all the people a flaming testimony to the truth that, whether for nations or individuals, nothing is nobler than for the strong and the favored to befriend the weak, and that if "meanness" is not, as Mr. Beecher used to declare it to be, the "unpardonable sin," it is a quality that ought not to be suffered to characterize the American people or their national Government in their treatment of the Chinese. It is such a testimony as this which the churches of the country at this time have it in their power to put forth, and to make unspeakably impressive. Scarcely any piece of the true home-mission effort could be turned to more useful and timely account than just this would be.

4. Still another reason why this peculiar mission work should be suitably pushed on, is its bearing, more vital, closer and greater than any of us fully appreciate, on the ultimate Christianization of China itself. And let no one imagine this to be a preposterous proposition. The day is come when all narrowness of mind is to be accounted disgraceful. This six months' continuous and multiplex series of World's Congresses, with their more than two hundred distinct conferences of men from all parts of the world, and pertaining to all the great interests affecting the welfare and advancement of the world, everywhere, has not, in the good providence of God, come to pass for nothing. Henceforth, Christian men and women, of every name, will have to cherish the wider outlook, and gird their souls with the power that comes of the larger ideas and the vivid sense of the larger relationships, responsibilities, duties, privileges, that now take hold on every individual in this infinitely gracious plan of God.

And what organized fellowship of good men and women in all the world is there, which might more reasonably be expected to respond, with intensive and augmenting energy, to this nobler conception of duty, than this historic American Missionary Association? Or, where can they better demonstrate it, than in connection with this mission among the Chinese in America with a view also to the millions of Chinese in their own land?

The iniquitous and perfidious Geary Chinese Exclusion law still stands a bad blot on our national honor. The House of Representatives a few days ago voted to relieve somewhat the special viciousness of the law by extending for six months the time allowed for the Chinamen now in the country to get their identification-photographs and secure their registration. The amendments have not yet been acted upon by the Senate. Meanwhile the ugly and dishonorable statute remains as it was, only the present administration appears to have sense enough to be ashamed to try to enforce it, under the plea that Congress has made no appropriation for the expenses of hunting up, arresting and carting off back to China this particular class of industrious people who have been expressly excluded from the right to vote. Every means ought still to be used not only to enlighten public opinion on this matter, but to give due publicity to the public sentiment and to bring the full weight of it to bear on the pending action of the national Congress.

REPORT ON INDIAN WORK.

BY REV. H. A. BRIDGMAN, *Chairman.*

Whatever may be said of other portions of this year's report of the Executive Committee, that part of it at least which treats of the work of the society among and in behalf of the Indians possesses a Pentecostal flavor. The record of spiritual harvests indeed suggests certain chapters in the Acts of the Apostles. A breath of

God's life-giving Spirit seems to have moved with mighty force over those Dakota plains so frequently swept by death-dealing blizzards. If our Congregational churches throughout the land could begin to parallel the additions to membership which this last year has brought to the twelve churches under the care of the Association, we should have forged forward as a denomination by the hundred thousands instead of adding a very few ten thousands. The increase in the Indian churches from an aggregate membership of 461 to 763 is certainly exceptional, not only in the history of the extension of Christianity among the red men, but also as respects the usual pace of God's kingdom elsewhere. The school enrollment has advanced from 511 to 858. Equally gratifying is it that this multiplication of the number of professing Christians has been matched by the things which should accompany salvation, such as the growth of household piety, a growing desire on the part of parents to have their children baptized, prayer and effort in behalf of the unconverted, a deepening sense of the length and breadth of the Christian ideal of character, a greater care in the admission of persons to church membership with the end in view of making the public profession of Christ a serious and important step, and last, but by no means least worthy of note, the spirit of benevolence which animates our dark-skinned brethren and which leads them out of their poverty to contribute generously to the support of the institutions of the gospel in their own communities, and to the spreading abroad of the glad tidings. Verily a comparison in this respect also with the white churches of the country would certainly prove suggestive and possibly mortifying.

Your committee notes with interest the success of Mr. Fred B. Riggs, in his stereopticon lectures, whereby he has pictured to numerous Indian audiences the progress of civilization and set forth as well typical scenes in the life of Christ. While pastors in the older sections of the country are to a noticeable extent availing themselves of this approach to the heart by way of the eye, we are glad that this enthusiastic and efficient son of worthy missionary parents and grandparents, is finding the same agency useful in conveying to untutored minds an idea of the successive stages in the evolution of a home, and is making real and near the earthly life of the Saviour which seems to so many shadowy and remote. If the Association has regard for the quality as well as the quantity of its converts, it could do no better service in the direction of making the Christians under its care intelligent and ambitious of a cleaner, broader life, than to keep Mr. Riggs constantly in the field with his stereopticon lectures. Their evangelizing value, too, is not to be overlooked, as the crowds which have followed him about from village to village testify. Your committee regrets that his duties at the Santee School are so confining as to leave comparatively little time for this outside work.

Is it not a striking fact that this remarkable spiritual increase in our Indian missions has occurred in the very year when the Association, constrained by the conviction that it is no longer right or wise to receive governmental aid for its schools, has relinquished the help which it has received from this source since 1887? Is not this great awakening of religious interest just at this time a signal indication of Providence that the work is to go on with greater energy in proportion as the rewards of labor are more apparent and encouraging? It was no slight sacrifice to yield the appropriation from the national treasury which in these seven years has averaged \$22,000 yearly, or about one-third of the entire amount expended annually by the Association for the maintenance of its schools and churches among the Indians. We all remember with what general consent the action at Hartford last October surrendering the government grant was taken, and how quickly and easily Dr. Meredith's resolution prevailed, pledging the representatives of the Congregational churches there assembled to do all in their power to increase their contributions at least twelve and one-half per cent. to make good the amount sacrificed.

But, alas, promise is not always performance, and though no doubt some have fulfilled their pledges to the letter, not over ten per cent. of the amount relinquished has been received. The work already has been restricted and must suffer another year to the extent of a curtailment of at least one-third unless other resources are available. It is cheering to report that within the last few months, owing to stirring appeals through the press and on the platform, in which the urgency of the situation in one or two concrete cases was set forth, there have come some substantial and exceedingly timely gifts, which have saved certain important enterprises and institutions, the continuance of which seemed absolutely essential to the cause which we all have at heart. But it is certain that unless during the coming year our Congregational people go deeper into their pockets, it will be impossible to enlarge and expand the work along many lines that now invite and are sure to repay effort.

REPORT ON CHURCH WORK IN THE SOUTH.

BY PROF. FRANKLIN W. FISK, *Chairman.*

Your committee to whom was assigned that part of the "General Survey" relating to church work in the South, are deeply impressed with the marked progress that has been made against many obstacles during the last year. Twenty churches—an unusual number for one year—have been organized, revivals more numerous and powerful than for several years previous have prevailed, and the activities of the churches have been greatly quickened and enlarged.

But the year has also been one of great trial. A winter of unusual severity brought distress to the humble homes of the members of these feeble churches. Many of them fled in quest of warmer climes and gentler treatment, leaving their little churches smaller and poorer than ever. The financial distress during the year has also sorely crippled the means of these weak churches for the support of the gospel, as well as the ability of our Association to aid them. And yet they have heroically struggled on, and have done faithful and successful service for the Master.

It might seem well-nigh invidious to select from the large number of these churches reported to us by the secretaries in their "Notes of the Churches" any for special mention, when all have done so well, and yet we should record with gratitude to God his gracious and abundant blessing in our churches at New Orleans, Talladega, Charleston, Nashville, Tougaloo, Mobile, Macon, McLeansville, N. C., New Iberia, La., and Paris, Texas.

From the report of the Executive Committee, it appears that the whole number of churches in the South under the care of our Association is 154, with a membership of 8,988, of which 1,282, or about one-seventh, have been added during the year—more than two-thirds of the number on confession of their faith. Connected with these churches, and in the mission Sunday-schools, are more than 15,000 scholars. This is a noble record—the result of no little Christian fidelity, prayer, sacrifice and toil.

Our church work among the mountaineers of the South is especially encouraging. As they are coming to understand better our faith and polity, they are flocking in larger number to our churches, and the present time seems auspicious for pushing forward this work.

Among these little churches in the mountains, a colony of Waldenses has planted itself and its members have sought from our Association aid for the support of their pastor. Let them have it, and let us welcome with open hearts and hands the children of those brave sires who imperiled their earthly all for a pure faith and religious liberty.

Your committee would especially commend the principle on which our church work in the South is conducted. We believe in our faith and polity. We believe that they are adapted as well to this whole race of ours, as to the descendants of the Pilgrim Fathers. We believe that they are most nearly in accord with the teachings of Christ, and with religious and civil liberty. And thus believing we are ready to carry them to our fellow men in whatever latitude or longitude they may be found. We do not believe in a system of doctrine and polity that cannot be taught to the lowly and ignorant, and will not prove to them a blessing as well as to the intelligent and refined. Hence we have gone to these lowly people of the South whose spiritual, intellectual and political needs are the same as ours, with our ancestral faith and polity, and proffered them freely with loving hearts and helpful hands. And the beneficent results bear witness to the wisdom of this course.

REPORT ON EDUCATIONAL WORK.

By REV. FRANK T. BAYLEY, *Chairman.*

During all its history, the A. M. A., has been notably an educational institution. Its great work in the South, beginning during the Civil War, was at the first almost exclusively and of necessity school-work. Upon that historic peninsula near to which Americus Vesputius dropped anchor a month before Columbus touched American shores; and Capt. John Smith, storm-driven, took refuge in 1607, fitly naming his harbor "Point Comfort;" where a few years later a Dutch ship landed the first cargo of slaves from Africa; where Washington and Lafayette closed the struggle of the Revolution; where the Monitor met the Merrimac; and where so many of the battles of the civil war were fought; there the American Missionary Association established its first school, thus not unfitly capping this monumental history.

Its early schools were, necessarily, of primary grade. They gathered the colored people of all ages and taught them the elements of learning. These primary schools marked the first era in the educational work of the Association.

Later, it became possible to establish schools of a higher grade, of a normal character. These became sources of supply, affording teachers for the colored schools that were gradually opened both by the Southern states and through Northern philanthropy. Out of the normal schools grew the colleges, providing a still broader culture. And to-day we read the noble record of twenty-nine normal schools and six colleges.

These schools of higher grade are the natural culmination, the worthy crowning of this educational history. They are centers of redemptive power. Thousands of their students have been teachers in the little schoolhouses which are destined to do for the South something of what the little red schoolhouse has done for New England. From these centers are going out, also, the influences that are to change the character of the colored ministry, to supply moral and religious leaders worthy of the name. Industrial education likewise finds its place in the schools of the Association.

In a word, this Association is committed to a comprehensive and thorough scheme of education, which has developed under its hand as rapidly as time would suffer. It is doing a splendid work for the colored people of the South; educating, training and guiding towards their highest possibilities the faculties of the whole man, body, mind and spirit; undertaking this work, first for the individual, and through the individual for the race. Truly, a colossal undertaking, having much to do with the welfare of the race and of our country, and clearly in the line of the glorious purposes of God. As to the work of the past year, it is enough to say that it appears to have been another step in this noble progression, fitly following upon the splendid history of the past.

REPORT ON MOUNTAIN WORK.

BY REV. CHARLES P. MILLS, *Chairman.*

That part of the Executive Committee's report which refers to the work for the Mountain Whites awakens special rejoicing and congratulation. It conveys the enthusiasm of the field workers whose reports to the central office accord with the stir and movement of the stanza of triumph in the "Ninety and Nine: "

"But all thro' the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
'Rejoice! I have found my sheep!'
And the angels echoed around the throne,
'Rejoice, for the Lord brings back his own!'"

In the review of this gratifying report your committee are moved to specialize three features of signal moment.

First, the growth of Congregationalism in the mountains of the South, is marked and significant. Consider the statement that "fourteen new churches have been added to the list of our Congregational churches in this mountain region during the year, making the number forty-four. The church membership has reached a total of over one thousand. There were added during the year two hundred members, one hundred and forty of them on confession of their faith. The number of churches added to the list is by far the largest it has ever been our privilege to report in a single year among these Highlanders." The trend among the Highlanders themselves is towards Congregational polity and principle; and it is only the wise cautiousness of the Association that a larger number of churches of our order has not been received or established. Yet how hopeful it is for the future, that Congregationalism has won the favor of these people who, accustomed to the free air of the mountains, are eager also for the atmosphere of a free church.

Not only has the number of these churches remarkably increased during the past year, but the ratio of additions to them has been correspondingly large; it is greater than is reported by Maine or Connecticut, greater than in some of the most favored counties of Massachusetts.

Secondly, we call special attention to the transplanting of a colony of Waldenses from the mountains of Italy to the mountains of North Carolina. This colony has just been established, and this autumn is to be re-enforced by the addition of several thousands. These Waldenses are the seed of martyr-blood, and are they in whose behalf for the last two centuries the waves of Milton's prayer have been beating up against the great white throne.

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold.
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not in thy book; record their groans
Who were thy sheep, and in their ancient folds
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple Tyrant; that from these may grow
A hundred fold, who having learned thy way,
Early may fly the Babylonian woe."

Thirdly, the educational work under our auspices enlarges and advances with equal pace with the other lines of our service. Whittier, N. C., has requested and received from the Association the establishment of a school. The people of that community thus give evidence of their desire to realize for North Carolina what Whittier, the poet, portrays as true of Massachusetts:

"The riches of the commonwealth
Are free, strong minds and hearts of health;
And more to her than gold or grain,
The cunning hand and cultured brain.

"For well she keeps her ancient stock,
The stubborn strength of Plymouth Rock;
And still maintains, with milder laws,
And clearer light, the good old cause!

"Nor heeds the skeptic's puny hands,
While near her school the church-spire stands;
Nor fears the blinded bigot's rule,
While near her church-spire stands the school."

In conclusion, we insist that the mountain whites are the picturesque element in the work of the American Missionary Association. The churches need something inspiring for the imagination, and service for these American Highlanders will keep alive the romance of missions. They were patriots unsurpassed in the revolution and in the rebellion, and their sturdy stock will furnish patriots for every crisis to come. They are of high origin, have a high home, evidence high capability, and must have a high destiny. It is a gilt-edged investment for our American churches to incorporate these American whites in the great commonwealth of Christ.

REPORT OF COMMITTEE ON FINANCE.

By A. L. WILLISTON, *Chairman*.

At the annual meeting of the American Missionary Association, held at Hartford, Conn., October, 1892, the following gentlemen, not in any way connected with the management of the Association, were appointed a committee to examine into the method of conducting its financial affairs:

That committee consisted of Franklin Fairbanks of Vermont, A. L. Williston of Massachusetts, George P. Stockwell of New York, Charles H. Johnson of New Jersey, William H. Strong of Michigan. A majority of the committee met at the office of the Treasurer, H. W. Hubbard, in the Bible House, New York City, and were afforded full and free access to all the books and accounts. We were more than pleased with the admirable manner in which the books were kept. The various books containing the receipts and expenditures were examined, also the books containing the various parcels of real estate owned by the Association, showing where and how received, whether by purchase or legacy, also the cost when purchased, and all the items showing expense and revenue connected therewith. The record of the various legacies and trust funds that from time to time are left to the Association, consisting of bonds, stock certificates, mortgages, money in savings banks, is kept in books specially prepared for this purpose, so plainly and so well, that the condition of each fund is ascertained at a glance.

We know of no institution whose accounts are audited and examined more fully and frequently. The reports of the Treasurer, which are laid before the Executive Committee each month are previously examined by the Finance Committee, while two

auditors, elected annually by the Association, examine every three months each item of receipt and disbursement. This audit includes the verification of all moneys received, comparison of the receipts with the cash book, as well as the acknowledgement made in the missionary monthly; also the checks and vouchers for every disbursement, every check having its voucher attached, showing for what purpose it was drawn; the cash book balance is compared with the balance at bank, and a list of the outstanding checks noted. All checks require not only the signature of the Treasurer but of one other officer of the Association.

The Daniel Hand Fund, representing securities whose face value is over one million dollars, but the interest derived from which is only available each year, is kept separate and distinct from all other funds, not only having a separate set of books, but the interest received, which last year amounted to \$54,309, is kept in a bank by itself. The securities of this fund are kept in a separate safe deposit vault, which, like the other vaults containing the securities of the Association, have two keys and can only be opened by the united action of the treasurer and another officer of the Association.

The Daniel Hand income account stands as follows:

| | |
|---|-------------|
| Balance on hand, Oct. 1, 1892..... | \$10,367.79 |
| Income collected to Sept. 30, 1893..... | 54,309.78 |
| | <hr/> |
| Making a total of..... | \$64,677.57 |
| There has been expended in the South..... | 46,352.87 |
| Balance on hand but appropriated..... | 18,324.70 |
| | <hr/> |
| Total..... | \$64,677.57 |

The other trusts of the Association are also kept each separately, showing the nature and character of each, the revenue derived, etc., with all the conditions that accompany the trust. All of these undergo examination by the auditors, who are elected annually by the Association.

There is cause of profound gratitude to God that though the financial distress of the past three months has been almost unexampled in severity, the contributions for the year show a gain of \$6,450.06, but the great falling off in income has been from legacies, amounting to \$95,824.66. This has made necessary a cutting down of the work to the extent of \$42,846.14.

| | |
|---|--------------|
| The total receipts of the year have been..... | \$340,727.94 |
| Add to which the balance on hand at beginning of year.... | 983.15 |
| | <hr/> |
| Makes a total of..... | \$341,711.09 |
| Add to this the interest derived from the Daniel Hand Fund. | 54,309.78 |
| | <hr/> |
| Makes a total applicable to the work of the year of..... | \$396,020.87 |
| The receipts with the balance on hand at the beginning of the year..... | \$341,711.09 |
| Expenditures other than those of the Hand Fund, were.... | 386,739.20 |
| | <hr/> |
| Leaving a debt balance of..... | \$45,028.11 |

We are satisfied that the American Missionary Association in all that relates to the department of its treasury is deserving of our highest praise, and the safeguards which surround all its details call for our hearty approbation.

Extracts from Addresses on the Preceding Reports.

ON CHINESE WORK.

ADDRESS OF REV. W. C. POND.

I was told, in the correspondence which brought me across the continent, that I would have twenty-five minutes for my remarks. But I would consume all that time if I should attempt to tell you how glad and grateful I am, after twenty years of most delightful co-operation with this society, to be present at an annual meeting, to look into the faces of men whom not having seen I have loved.

It is twenty years and more since I crossed the continent before, having for my errand to endeavor to establish on its first foundation our Pacific Theological Seminary. I had no sooner reached New York, than there seemed to be pressed in upon my heart, I believe by the Holy Ghost, a duty to call at the office of the American Missionary Association, and speak with some one of its Secretaries about its Chinese mission. I really did not know why I should do so except that I was intensely interested in it. But I felt that I must call and tell them that there was among the Chinese in California a work for this Association to do to which it was called of God, towards which God had evidently directed it, a work which was not at all in competition with other missions but rather in most helpful co-operation with them, a work which could be extended almost indefinitely through the state reaching those for whom no one else was caring, and a work which I believed could be carried on in a simple and comparatively costless way for the salvation of many souls. It was an errand from God, I am sure, and I refer to it because I could not in any briefer way state the cardinal principles upon which the work has been conducted. I do not know but that I have some reason to suppose that that conversation prevented the closing of the work in California.

Now, those are the three cardinal principles upon which the work has been carried on. First, divine leadership. I have never had money enough to do the work that might be done. It is years since I have ventured to seem to run on any errand unsent or to open any door of my own accord ; but on the other hand, I have never refused to enter a door to which it seemed to me the Lord was pointing me. God has led me year by year. The appropriation of the Executive Committee has never been sufficient to meet the expenses. It has not been business-like, I confess, for a man to launch out into something that he has no money to pay for ; but I want to say this to the honor of God and to our trust in Him, that God can lead, and he can let a man know who wants to know just what he would have him do, and when he leads he justifies his lead-

ing. And though from the first year until now I have seemed to face an impossibility, as I drew near the end of the fiscal year, and it has seemed as though the money must be had beyond any possibility of gathering it, there has not been a fiscal year without every bill paid (Applause), and never until this year, on which the term "financial crisis," etc., rolls so easily off our tongues, has a teacher or a helper or a creditor of any kind waited one single day for what was due him. This time some of them waited three weeks, but they are all paid now. (Applause).

The second cardinal principle has been no competition. Our work is distinct from the work of the other missions. 'It has been just with the primer, and then the Bible—nothing more. And then we have worked among Chinese for whom nobody else was caring, except in San Francisco, where we ourselves have sometimes had five missions, and in Los Angeles when the Chinese population of that city was some seven thousand, and the one end of Chinatown was a mile or two from the other end, where the Presbyterian missions were, and in Fresno, where there was a small mission quite to one side, and where Chinatown, as I went through it, was swarming and buzzing like a beehive with Chinese for whom nobody was caring. Except in those places there has not been a mission of the American Missionary Association established where there was one in existence already.

The other cardinal principle with us has been to aim directly at salvation. I do not believe we can do anything better for a man than to save his soul. My own opinion is that the new life of Jesus Christ is the beginning of everything good, and if we get that into a man it doesn't matter much how much we polish the outside. It doesn't do a great deal of good merely to put new clothes on a man. Give him a new heart; aim at that; let the English primer be the bait to the gospel hook in fishing for men. And our teachers have responded to this. They have counted nothing success that did not mean souls saved. I was astonished, and my unbelief was rebuked, when I found Chinese responding as readily as they did to the presentation of the gospel at the beginning of my special interest in this work, but that astonishment exists no longer. The Chinese are men, sinful men; they have lost souls, and they know what it means to be lost. They know Confucius cannot help them; he can teach them but he cannot save them. They tell me over and over again, "Confucius, he very good teacher; Jesus Christ, he the Saviour."

Now as to the methods of our work. Our mission schools are open on five evenings of each week. They operate in connection with Sunday-schools, but really the mission schools are the ones that do the work. We teach the pupils English and go from the primer to the Bible. The sixth evening of the week is used by our Christian Chinese for the business of their Christian Association, for their own prayer-meeting and for preaching. Every evening service—for it is a service, after all—is closed with

prayer and is engaged in devotionally. The little reading-books contain sentences which refer to God and to Christ, to God who made the world, to Christ who saves sinners, thus giving little texts by which the teacher, speaking face to face and hand to hand and heart to heart with the pupil, preaches Christ.

Out of this simple method have grown various operations. The chief agency for prosecuting the work by the Chinese themselves is the Congregational Association of Christian Chinese. It began in a little catechetical class designed to prepare the Chinese for baptism and reception into the church. We adopted the old Wesleyan method of a six months' probation, and this class grew into an association which is virtually a church. It maintains a watch and care over the Chinese Christians much more earnest, much more faithful, much more constant than any American church I know of maintains over its members. The discipline used to be too severe. I had to show them that it was not the main thing to keep the association right; the main thing was to save the brother and not let go of him as long as patience could hold out. (Applause)

Let me next speak of the results which have been referred to, to some extent, in the report presented to you. There has never been in our mission what you would call a revival. The work has been wonderfully steady—the turning of Chinese under the influence of these schools to Christ, from fifty to seventy or eighty each year. The reports for the year just closed are not yet complete, but seventy-three Chinese have united with the Congregational Association of Christian Chinese, and the condition of uniting with the Association is precisely the same as the condition of church membership. They profess their faith in Christ, their consecration to Christ, and their purpose to work for Christ. Thus there have been over one thousand who have been led to Christ, as I believe, through our mission, since I became acquainted with its affairs particularly.

What kind of Christians are they? I was glad to hear the tribute to them given in the report of the committee. It was not an atom too strong. I am the pastor of a church in San Francisco of 386 members, of whom one-third are Chinese and two-thirds are Americans. I put the American members of Bethany church in San Francisco against any American church I know of anywhere—it is not a very modest thing to do, but then I do it—and I do not believe you can beat them anywhere for steadfastness, earnestness, faithfulness in the prayer-meeting, in mission work, in giving, in anything that goes to make a royal church of Jesus Christ (Applause); but I say this, that the Chinese members of Bethany church are even with the American members all along.

On this question of what kind of Christians they are, suppose we take the pocket test. I have said a thousand have been brought in, but of

course they have been scattered, as you would suppose. Some are in heaven, I believe ; a large number are in China ; the rest are scattered over our own country from Alaska to Florida. I have not the full reports for the year just closed, but for the preceding year and the year preceding that there were 442 resident Christian Chinese connected with our missions. On each of these years they gave for Christian work—and remember that the ablest of them get only a little over \$30 or \$35 a month—\$6,200 for the year ending August 31st, 1892, and \$6,250 for the year ending August 31st, 1891. (Applause.) I expect that the figures will show that they have given more during the year just closed. Now, brethren, I challenge the Elgin Congregational church to beat that record. (Laughter.) I am very sure, as I look around me, that there are a good many people in Elgin who get more than \$35 a month, and that would spoil the comparison.

I will speak, fourthly, of the importance of the work, and in that will give also some tokens as to its results. When we became a corporation, the California Chinese Mission of the A. M. A., the question came up what our motto should be ; and the Chinese brethren and I determined that it should be nothing less and nothing more modest than “China for Christ.” (Applause). I looked on into the dim future, to the time when I should be in the grave, and fancied that the time would come when the superintendent, with his special zeal and outlook, would be coming down upon his Chinese brethren with the proposition that they should do something in the shape of missionary work in China. But what was my humbling surprise to find the Chinese brethren coming down upon the superintendent with a constitution fully made and contributions already in hand for the Congregational Chinese Missionary Society for work in China, with the statement that they had been at it already for some little time, and had some seven or eight hundred dollars on hand to begin with, and wanting to know if the constitution was all right ! That was about four years ago. Our Chinese are reaching across the sea. They have their medical missionary there and their evangelists there. Intending at first simply to work in the districts from which they themselves have come, comprising a small territory, they have enlarged their vision until they have taken in the whole province of Pang Tung as their special field. They have bought land in the city of Canton and are about erecting a mission house there for headquarters. They are proposing to conquer that province for Christ and then make themselves felt as much more widely as possible. I count it heroic. It means something ; it means that prophecy fulfilled. Brethren, the Lord did not send the angel Gabriel, or angels like him, to preach the gospel to sinful men ; and on the same principle it is the Chinaman who can preach to Chinamen. It is the man out of the darkness and gloom and terror and wretchedness of heathenism, coming up into the light of Christ, who can say out of his own experience, “Jesus is the Saviour.” It

is the Chinese who are going to evangelize China, and the Chinese of America and of Australia are the instruments for the work. (Applause).

And I want to say a word further, that while we are laboring for the Chinese, we are laboring for a live race of men, a dominant race, a race that have no equals on the face of the earth except our own Anglo-Saxon race. I venture to prophecy that the two races that are going to dominate this earth and divide it, I trust in a friendly and Christian manner, are the Chinese and the Anglo-Saxon races. The Chinese have all the qualities which make colonists. They have all the qualities which make men hold what they get and get what they can and move on. Nothing could possibly demonstrate that more fully than the history of the Chinese in America. In the midst of obloquy, under special obstacles, hated, despised, kicked, boycotted, they have maintained their hold. You cannot loosen them; they are rooted too deep, they cannot be pulled up. They are here and here to stay, because there is staying quality in the very race.

That is the kind of a race you are laboring for. That is the sort of men that are being converted in your missions. They are men that are going on to conquer the world. I tell you, my friends, get China Christianized and the millennium cannot be far away. I bless God daily that he called me to do something for a race that is immortal, that has been tested and has shown its immortality, something for a race into which the Christian leaven dropping will leaven the whole lump and make a lump that will fill the earth. (Loud applause.)

ADDRESS OF REV. ARTHUR H. SMITH.

It is not known in the East, but Dr. Pond can tell you what has been the history of the past two months on the Pacific slope, from Washington to Southern California, how many anti-Chinese outrages there have been. These outrages have not been reported in the Eastern papers, or they have been mentioned in merely a casual way; but if two Swedish missionaries are murdered in the interior of a Chinese province, that fact is blazoned around the world, and we read in the morning papers that the foreign office in Pekin, representing all the foreign legations, united in demanding of the Chinese Government protection for foreigners in the interior of China. On what ground do they do that?

The Chinese were, at one time, only twenty-five years ago, very favorably disposed towards the United States. Our country was called the "country of the flowery flag." They thought that the great nations of the earth, except the United States, were all grasping, ambitious and selfish. England had seized India and was about to annex Burmah and threatened to possess Egypt. France had already taken Cochin China and was about to annex the earth, as she is now trying to do. Russia, the great bear on her northern and western dominions, was reaching down his ominous tal-

ons to seize Corea. France was a dangerous foe, and they dreaded Russia ; but America, beautiful America—for the word used to describe the United States means beautiful, simply from the sound of the character—this was the country where there was liberty and equality. America had no axes to grind, no territorial avarice, no thirst to seize all creation and to dominate mankind. That, let us remember, was twenty-five years ago; and now, wherever the name of America is understood, wherever the content and scope of the word is appreciated, America is detested. How should it be otherwise? What they know is that they negotiated with them a treaty ; that we brought over hundreds of thousands of Chinese ; that the reciprocity which was in the treaty was not only theoretical but was to be practical ; that after a time, for some unexplained reason, there came to be an Italian wave in the other direction ; and when the Chinese inquired into the massacre at Rock Springs and those other massacres distributed with frightful impartiality all over our broad country, they were simply told that these were the outbreaks of a lawless set of people whom the Government could not control.

Let me say here that it is very difficult for those who are under an Oriental despotism, let us call it—for China is a strange instance of absolute democracy combined with unlimited monarchism—to understand republican institutions, and, I may say, it is becoming more and more difficult for us to understand them ourselves ! (Laughter and applause.) When a minister of the United States is asked by a foreign office how it is that a law has been passed in contravention of a treaty, do you suppose that he can make it understood that a treaty is made by the President and by the Senate, but that a law is made by the House of Representatives and the Senate and the President, and therefore overrides the treaty ? They have a rudimentary idea that there must be in every government a head somewhere ; and when Mr. Denbigh tells them that he represents the state department, and that this law was made by the legislative department, with which he has nothing to do, they simply rub their heads and say, “We don’t see through it.” (Laughter.) And we don’t see through it either ! (Laughter.)

I, for one, thank God that there is such an association as the American Missionary Association, calling attention to the fact that we are disgracing our national history, that we are false to the principles which we ostensibly represent, that there is a great wrong being perpetrated and that that wrong must be righted. (Applause.)

The fact is, as Dr. Pond has just said, and I endorse every word he has said, that the Chinese and the Anglo-Saxons are to be the two dominant races of mankind in the twentieth century. This fact is forced on the attention and on the conviction of every man who has lived in China for any length of time, no matter whether he be consul, merchant, missionary

or traveler. He knows that the Chinese are to be a dominant race. Indeed, I go farther than Dr. Pond.

Let me call your attention to two characteristics of the Chinese people which make it certain that in any competition with the Anglo-Saxon race on equal terms, as at present conducted, the Chinese will win. He always has won, and that is the reason for the outbreak against him in California, in Australia and in the Strait settlements. Wherever the Chinese has gone he has always won, simply from his industry and his economy. The traits in the Chinese character to which I wish to call especial attention are most valuable sociological traits. In the first place he has a profound sense of responsibility. Chinese society is so organized that no man can throw off the responsibility for his acts on somebody else. Everybody is responsible to somebody, in distinction from a country where nobody is responsible to anybody. (Laughter). The smallest child, as well as the oldest man, is responsible. No man can say "I did not know." He must know. Even if he had no possibility of knowing, still he is legally held to know. A few years ago a circumstance like this occurred. It was the case of a parricide, which, in China, is the worst of criminals. The governor-general reported to the emperor that this parricide had been punished, first by the lingering punishment, as it is called, in which the man is theoretically, and sometimes literally, hewed into a thousand pieces, and then his head was cut off. But that was not sufficient for the punishment of a parricide. Not only was that done, but the houses of his neighbors on the east, on the west, on the north and on the south, were razed to the ground, the reason being that these neighbors had failed to exercise a restraining and beneficent influence over the culprit! (Laughter). Now, when laws are enforced like that, there is a profound sense of responsibility. (Laughter). And that, let me say, is what I conspicuously miss in this our beloved country. Here we have our newspapers filled with accounts of railroad accidents. Some engineer went to sleep, some conductor made a mistake, some train-dispatcher gave a wrong order, and the consequence is that a score of people are pinned to the earth and actually burned alive. Then there comes a court inquiry, and there is a general condemnation of the system of conducting railways; but nobody in particular is to blame, or if A. B. and C. D. are to blame, that is all there is of it. Did you ever hear of anybody being capitally punished for the loss of fifty lives in a railway collision in America? I never did. That could not occur in China.

But not to dwell upon that feature of the Chinese social organization, there is another profound quality which characterizes the Chinese always and everywhere; they have a great respect for law. Now that is something that is worth learning. If the Anglo-Saxon race is eventually to dominate the earth, I venture to say that it will be done by beginning to learn the sacredness of law. (Applause). That is something that has

never been done. In this country we have too often the feeling that nobody is better than anybody else, that one man is as good as another, a great deal better. So that the man in the city cares nothing for the mayor. "Who is the mayor? We will put in a new man next year." When it comes to the governor of a great and imperial State, "Well, what is the governor, and how did he come to be governor, and of what is he the governor? Certainly, not of himself. How then can he govern millions of other people?" And then, as to the President of the United States, "we put him in; and we will put him out again." Ultimately, when Christianity loses its hold, there is nobody and nothing that is to be respected. That is what we are coming to in this country unless Christianity maintains a great deal stronger hold. We cannot have unlimited democracy; we must have respect for something somewhere. In China it is different. There is a profound respect for law, and if you could see, as I have seen many times, Chinese quietly starving to death rather than rob or steal, you would be convinced that the Chinese are not only a law-abiding race, but a race which, in the end, is eventually to dominate a large part of the earth. A race that can do such things is sure to win.

Now, a word in closing as to the method by which these wrong relations can be corrected. I must say that I have read a good many books on the evidence of Christianity, but of all the evidences of Christianity that have ever occurred to me or that I have met in my experience, I think the fact that a Chinese can be converted and go to heaven by way of the United States is the strongest evidence of all. (Laughter and applause). If I were a Chinese in the United States it seems to me I would rather go to Hades, or else go back to China and go to heaven from there. (Laughter). I do not think I should want to hear a gospel that is accompanied by so much that savors of a different spirit. But the fact remains that not only some are converted, but a great many. I wish I had time to mention individual cases. I know of the work accomplished by our brother, Dr. Pond, and it is a grand work. It ought to be praised in every report which is presented to this Association year by year, not only because it is a grand work, but because it is a typical work; it is the kind of work that ought to be done everywhere. What is the value of it? In the first place, there is the value to the people who are saved. We cannot tell the value of a human soul. But there is also the reflex value of it which is of very great importance. It shows to the Chinese, by a convincing object-lesson, that America is not all bad, but that there is real love here for man as man. It is that fact which has made the Chinese feel that, although there is a great deal of wrong in the Government, there is a great deal of good in the people. The Chinese are very much accustomed to that. They are accustomed to seeing depravity in the rulers, and therefore they feel very much at home in certain parts of the United States. (Laughter). Now, when these people go back to their native land they

carry with them a sense of great personal benefit, and that sense cannot be concealed; it cannot be tied up or in any way restricted. When those men go back to China they are messengers of salvation. And there is the great hope, through them, of the work there. That is one of the things we want to promote—the sending of missionaries back to China. It is a limited work in one sense, for ninety-eight per cent. of all the Chinese who come to this country come from a single province, and speak a dialect which is not understood outside. But it is a blessed work and one that ought by all means to be encouraged.

Now, friends, if the spirit which pervades this annual meeting of the A. M. A. could be carried into our churches when we go home, if it could be carried into the Congregational and Methodist and Baptist and Presbyterian and Episcopal and Roman Catholic churches, and if they all should speak their mind, the outrageous inequalities in our treatment of foreign nations, of which we complain, would be done away in six weeks. Washington must respond to the voice of the people. That we have seen over and over again. The ministry of this A. M. A. is not only to carry out its ordinary lines of work, but it is to excite public interest and to arouse people. Ruskin has said that war would cease if it came into the pantries and store closets of the ladies and broke their china. When the women of the United States are as alive to the iniquities of our relations with foreign countries as they would be if it broke their expensive china, then those iniquities will cease.

ON INDIAN WORK.

ADDRESS OF REV. H. A. BRIDGMAN.

My own personal contact with the Indian work of our Association has been limited to a very few days' sojourn in the field in which our churches and schools are located; and if I thought that the scrappy and superficial observations of a globe-trotter entitled one to speak as an expert on this platform on the Indian problem, I should consider myself the possessor of a greater bump of self-esteem, if I spoke accordingly, than should be credited to the Boston girl who once visited Venice, and writing home disposed of all the splendors of that matchless city in a single sentence, as follows: "Dear father and mother, we arrived here at Venice yesterday afternoon, and in the evening we went out on the Grand Canal and drank it all in. Yours affectionately." (Laughter.). I certainly tried to drink in all I could in that short stay on the Indian Territory, but I did not drink it all in. Yet one who has a good guide, and one who is humble enough to ask a good many questions, can, even in a short time, discover the main lines of effort along which Indian work is prosecuted, and certainly carry away—as in my own case—an abiding interest in the work.

I am impressed with this one thing as I look over the history of our work for the Indians ; that we have come a very great way in the solution of our Indian problem, and that whatever yet remains to be done we should certainly be grateful for the changes which have been wrought in ten years. Think of the development of public sentiment in that time. It has been brought about in many ways. Such books as "Onoqua" have helped. The formation of Indian citizenship committees and Indian rights associations in the cities of the East has been a mighty influence. Such conferences as that at Mohonk every autumn have contributed powerfully to this public sentiment throughout the country. The United States is awake to its "century of dishonor," and as a nation it is supposed to do much to retrieve that dark page in our national history. We have so strong and Christian a public sentiment that the authorities at Washington feel it. They feel the vigilant eye of the Mohonk Conference upon them, of the Indian Rights Association, of the Indian Citizenship Committee, and they will not legislate, they dare not legislate, in contradiction to this trend of public opinion. Moreover, public sentiment has crystalized into legislation in these last ten years. We have the Dawes bill, that magnificent, monumental piece of legislation, which is being worked out in the Indian region with good results. Then we have the magnificent specimens of manhood and womanhood that have been graduated from our Indian schools on the reservations, at Carlisle, at Hampton and elsewhere. These men and women give the lie to the old sentiment that has prevailed on the frontier, and which you occasionally run to the ground here in Christian communities, that the best Indian is the dead Indian. They have shown us the possibilities of the Indian character, and we know that they are material on which it pays to expend labor. We have reached a clearer conception of the Indian, therefore, as well as a higher public sentiment and legislation.

And now, as for the future, I think it is also borne in upon our minds that there is a great deal of territory yet to be possessed in the Indian work. We sometimes get impatient with this Indian problem. We say it is not such a very big problem after all, only 250,000 Indians in the country, with perhaps 40,000 children of school age, the Government spending a great deal of money for their education, the race not multiplying, perhaps only holding its own, it does seem as if after awhile we might get this Indian problem cleared up and turn our attention to other things. I think that sort of impatience is based on a faulty conception of the kind of Christian work that is to be done in the Indian community, and in fact, of the kind of Christian work that is to be done in any community. We are to look at it, not simply as planting the gospel seed, but as cherishing it and as fostering it.

I heard the other day of a little kindergarten school where the teacher was getting the boys and girls to tell what pictures they would like drawn

on the blackboard, and one after another they suggested the pictures in their minds. One said a train of cars, quite naturally; another said a horse and carriage; another said a tool box, and then it came the turn of a very good little boy who had been very well brought up, and who had had the missionary spirit developed in him from the outset of his life, and when he was asked to tell what he saw and wanted to be reproduced on the blackboard he said, "I see a palm tree and a missionary under the palm tree teaching the heathen." Well, that conception of missionary work may suffice for firing the childish imagination, but as a matter of fact it is far from being a well-rounded, complete conception of missionary effort that we need for our work to-day. For, if we go to the missionary fields, either at home or abroad, we find our missionaries doing something more than uttering the gospel message, "Come to Jesus." In fact I doubt if more than a small fraction of their time, day in and day out, is taken in the delivery of that message. We find them doing countless other things—building their schoolhouses, teaching the mothers and daughters to sew and to keep house, teaching the men to till the fields. We find them in the class-room patiently and laboriously trying to get the fundamental ideas of the intellectual life into the minds of the boys and girls. And so we have to broaden our ideas of what the work of the missionary is—that it includes all this which is administrative and educational as well as evangelistic. We know that a missionary has only begun his work when he has uttered his gospel message. He is to establish the great fabric of a Christian civilization. He must do it patiently, in the face of many privations and hardships. When you commiserate our Indian missionaries because they are so isolated from society, because they have so many privations, they turn on you—as did a man turn on me whom you are to hear on this platform by and by—with a gesture of impatience and say, "I am sick of this idea that we are to be pitied and commiserated all the time. I don't want you to go back East and tell in a pathetic way about my trials and hardships. I am proud to feel that I can face as terrific a blizzard as any commercial traveler or any cowboy on these plains." (Applause). That is the stuff that our missionaries are made of. That is the stuff that Thornton was made of. I tell you it is worth a good deal to us here who stay at home and say we cannot go to the front, or at least do not go to the front, to have an instance of martyrdom right in our own ranks during the past year. The kindling power of it is worth everything to our churches. What Thornton had to suffer, we know that, man for man and woman for woman, our missionary staff of workers would be willing to suffer.

Now, my point is that they are suffering all this in the interests of building up a Christian civilization. They are not content with now and then getting up on a stump and trying to preach the gospel message, but they are trying to establish Christianity, root and branch, to build up a

wholesome home-life, to Christianize all human intercourse, so that all the relations of man to man shall be pure and worthy, so that they shall learn their duties as parents and children, and as citizens, so that a wholesome and sweet and Christian atmosphere shall pervade the entire region.

If Prof. Drummond's dream ever comes true, of a city without a church, it will be time to cease educational and Christianizing influences for the Indian ; but just so long as you need a church here in Elgin, and we need churches in Boston and New York, to stand not simply for the proclamation of the gospel message, but for the Christianizing of human life in all its range and every department of it, just so long will we need churches and schools out in the Indian country, and we shall have to stand by them until they are capable of self-support.

It is interesting to me, as I have come to this meeting, to see what a broad and catholic platform this A. M. A. platform is. We who are called upon to champion special causes feel sometimes that we would like a whole session for the setting of them forth ; but it is best that it should not be so. The several subjects should come on one after the other, that our sympathies may be enlarged enough to take them all in. I was pleased to find coming out on the train yesterday a woman who was giving her life for work among the blacks, and from her you are to hear soon ; but I found that her sympathies were broad enough to have an interest in other departments of the society's work, and I presume that is true of all the missionary workers representing the four phases of our activity here to-day. They do not want their work to flourish at the expense of some other department of the Association's great plant. Why, the most eloquent plea I ever heard for the red man came from the lips of a black man. It was at a meeting of the Inter-Seminary Missionary Alliance at Princeton, several years ago, and the case of the red man being then in an extremely critical condition was brought up, and several white students spoke in regard to it. By and by a handsome black man took the platform and made so eloquent a speech that it brought down the house. He used the old story of the shipwreck that was sighted by a ship and was headed for, and the officers and crew went on board to find it thoroughly dismantled. They looked about for any signs of life, and down in the cabin they found a man whose strength was fast ebbing away. He knew enough to recognize that relief had come, and he simply gasped out, "There is another man on board ; save him." Well, that black fellow down there at Princeton took that incident, and made it a mighty plea for the evangelization of the red man. He said, "You came to the Southland to save the black man. There is another man on board ; save him." (Applause). I tell you that spirit is going to animate Christians in different sections of the country and Christians of different stripes. It means much for the progress of the kingdom of heaven that we have begun to realize in these latter days that there are a great many sorts of men on board our Ship of

State, and that it behooves those who are in the cabin to have some thought of the men who are in the rigging and in the fore-castle.

Sometimes the great problems that confront us seem to overwhelm us. We say, how can we meet them? There is the problem of the South, the problem of the Chinese, the problem of the Indian, the problem of immigration, the problem of our great cities—each of them taxing, as it seems, all our resources. Macaulay said once, when it was reported that there were fifty thousand thieves in London alone, “I am glad of it; it shows how rich the city is.” So when these great problems come home to us I think we may look upon them, not as something to overwhelm us, but as a magnificent tribute of God Almighty to the confidence he reposes in the churches of America (applause), that he is willing to lay these problems on our hearts, that he trusts sufficiently to our financial resources and to our brains and to our hearts’ devotion to solve them one by one. For, friends, we all know that they are not insoluble, if once our churches shall be strong enough in their faith, and keen enough in their discernment, and wise enough in their method, and steady enough in their purpose, aye, and broad enough in their fellowship for the work of Christ in this country, in this, the most glorious of all centuries. (Applause).

ADDRESS OF REV. A. L. RIGGS.

I never felt more helpless than at this moment, with the sense of the impossibility of putting you in my shoes and enabling you to see things as I see them. I have a profound conviction that our Congregational churches—indeed, all the Christian churches of this land—would not halt a moment in the great work of evangelizing the Indian tribes if they only realized the great need of the work which is committed to their hands, and in that need the wonderful opportunity. If I can only, in the few words that I shall say, open your eyes somewhat to the largeness of that need I shall be supremely thankful.

A few Sundays ago our now venerable Pastor Ehnamani, the native pastor of our church at Santee Agency, and the father of this young man (Mr. Frazier), who follows in his footsteps as a preacher of the gospel, said in his sermon: “When I was a young man I was trained in the knowledge of our heathen religion, but there was no one of our heathen gods that ever came saying, ‘I am your Saviour;’ and when first I heard of Jesus Christ I knew that he was my Saviour.” The one thing that the Indian needs more than all else that we can give him is salvation through Jesus Christ. Just about a month ago we were gathered in our annual meeting and missionary conference at Pine Ridge, about twenty miles from the famous battle ground of Wounded Knee. There had gathered a thousand Christian Indians connected with our Congregational and Presbyterian churches for conference in regard to the things pertaining to

Christ's kingdom. A young man arose in one of the meetings, Eagle Hawk by name, who has his home on White River, and said : "I come to ask you on the part of my people for a church. We wish for it as a place of refuge." That idea of refuge meant a great deal to him and to all his people. The church of Jesus Christ comes and opens a refuge which heathenism never brought to the Indian. It opens a refuge to him in these peculiarly trying times that have come to him since his contact with civilization. We pride ourselves upon having done something in the last quarter of a century for our Indian wards, as we call them. We have given them civil rights and land in severalty, and brought them under the protection of the law, as we think. All these are most desirable things, but we have done it largely to meet the demands of our own consciences, and yet every one of those things has multiplied the difficulties in which the Indian is environed and has made it harder for him to live, to meet his responsibilities and to be a man, and there is nothing except the friendly hand of the Christian that will enable him to stand up and meet those responsibilities. There is nothing but the power of the Spirit of God in his heart that will enable him to come into contact with "fire-water" and with the lawlessness of the frontier and give him courage and hope and strength to meet the necessities of this life and to go on and prepare himself for the life to come. The Christian church is the refuge which ought to be opened to him wherever he is ready to enter in.

But, my friends, we here face the possibility of not only being unable to go on but of being required to stop short and go back. We have already, in planning for the coming year, curtailed our work, disbanded a portion of our schools, shut some of our places of worship, and to those who have come to us during the last year saying, "We want a Christian teacher ; we want a house of worship," we have said "No." I wish you could feel, as we have felt, the pain that has come to us when we have been obliged to give such a response. The very thing that the Indian needs most of all, the thing for which we have been laboring these sixty years and have brought him up to an appreciation of, and made him willing to accept, we now, when we come to the time of fruition, have to turn the Indian away. Let us remember that this is slow work ; it is not the work of a day or a year. The work which has brought this generous fruitage, for which we thank God in the report to-day, is the work of sixty years—a work which has been going on with accumulating force. But there have been many years when there has been no fruit ; there has been a score of years when there has been very little result to show. This has been a wonderful year at Fort Berthold ; but we must remember that almost half a lifetime has been spent there, with very little outward fruit and very few additions to the church. And so it must necessarily be. The work begins down in the foundations, in the cultivation of the moral sense, in the destroying of prejudices that bar us out and keep us away

from the sympathy of the men we would help. And so it is a slow, a long, a tedious work ; and the great pain of the thing is that now, after all these years, after the sacrifice and labors that have been endured by our fathers have now come to their fruition, we should throw it all abroad and should not gather that which the Lord has brought to our hands.

There is a great deal of pertinence in what Mr. Bridgman has said in regard to the character of our mission work. It involves labor, it involves expense ; and what we come to you to-day for is that you shall realize that the gospel of Jesus Christ not only calls upon your sympathy and upon your prayers, but upon your gifts. If you would maintain and carry on, according to the glorious opportunity which Christ has put in our hands, this work among these wild tribes, it must be on a broad and liberal scale of benevolence. (Applause). It is business. We are on no picnic ; we are there for work, and we wish that you would realize that it is your work, that we are not figure-heads, but we are your representatives, working for you, and that yours is the credit of all that we can do.

Sometimes, in order to illustrate these things, we have to bring up details which seem almost frivolous. We have one great need, although we cannot speak of it, and we ought not to speak of it except by way of comparative and relative use, and that is, more missionaries. My brother, of whom Mr. Bridgman spoke, has spread himself over too large a territory, and he has broken down for that very reason. Anyone who has gone out and tramped across the prairies will realize the pertinency of a phrase which is quite familiar to us—that of being *frazzled*, worn out, torn to pieces. One's garments get frazzled in the grass ; one's mind and body and spiritual sense sometimes become frazzled, torn to pieces, good-for-nothing. That is just the condition of your Indian missionaries in trying to cover this ground. It is not economy. We do not complain ; we are willing to do the work that is put upon us and then to lie down to our rest. But it is not good Christian business to wear out your missionaries so fast. You ought to put more of them in the field to do the work that is now multiplying upon their hands.

And then we need more conveniences for work. Our out-station work, as our central station work, is organized on a very economical and simple basis. We do not intend to spend one cent more than is necessary.

At our out-stations we have planned for a two-roomed house for the native missionary, one room to live in and another room to teach in, and we have tried to have a third room where the missionary, going his rounds in helping and stimulating these native workers, shall have a resting-place for the night. The growth of our work has knocked out the partitions and cheated us out of every one of these extra rooms ; and now, when the missionary goes his rounds he must needs accept the hospitality which is very generously given by the native missionary, but sometimes it comes in a shape which is not pleasant to receive—some-

times there is the necessity of becoming a living sacrifice in a sense that one does not appreciate. The first of next month we plan to hold a theological institute out on the Moreau River at one of our out-stations, 100 or 150 miles in different directions from our central stations, where we shall gather our various native laborers that can be reached from that point and bring them in to stir them up and give them a new start for their winter's work. But there is no place to hold it. There is only a three-roomed house and no accommodations for the students who shall come in. Those who go and work there will work to their utter exhaustion and weariness. They not only have to meet the blizzards of the early winter, but they have to accept such unworthy and impracticable conditions. I only speak of this as an illustration of the little ways in which your work might be made more efficient if you could only put in a little more money here and there instead of taking it out.

And then I want to make one plea for the new work. The history that has been recounted to-day has been only possible because that work was begun a good many years ago. The work that has been accomplished at Fort. Berthold has only been possible because about twenty-five years ago we commenced work there. We have this year commenced work, in a feeble and trembling way, among the Crow Indians. We need to strengthen that work. We shall not hear very much from it for years. It may be ten or fifteen years before we shall have very much to report from that field. But if it had not been begun, you would never have heard anything from that field. So there are other fields opening every year which we ought to enter and cultivate for the harvest that is sure to follow.

Now, my friends, just see the opportunity that is before us—an ever-growing, increasing opportunity. The Indians are ready; they are coming, asking that the door be opened and a place of refuge established, and we are not only saying to them, "No, we cannot give you any more hope of salvation; we cannot enlarge, but we must retract, we must withdraw, we must shut some of those places of worship that have been opened, we must take back some of the teachers we have supported, we must cast out half of the pupils we have been teaching in our schools." And so, instead of doing that work which we ought to thank God for the opportunity of doing to-day, another year will roll around and we shall have but a very poor and feeble report to make. Because, just as soon as you break up the confidence of a people you lose your hold upon them, and the ground that has been gained with so much difficulty is gone.

Now, my friends, I wish you could only come and see the work. We would be very glad if this whole Association would go out with us and camp next summer on Cherry Creek where we are to hold our Association. We will give you something to eat, we will give you transportation in

lumber wagons over seventy miles of jolting roads, and we will take you back—what there is left of you. And when you get back I think you will say that you have seen a great light, and there will be no question then about the appropriations for the next year. (Loud applause.)

ADDRESS OF REV. MR. FRAZIER.

[Interpreted by Rev. A. L. Riggs.]

These white men have been telling how they have worked, carrying the gospel to our people ; but I am an Indian and I will tell you what I have done in carrying the gospel to my people. Eight years ago I went under a commission to take the gospel to a tribe of Indians living at Rosebud Agency under the chief Swift Bear. They never had had anything of a knowledge of God's Word when I went to them. When I called them into meeting they came there with their faces painted, and with feathers in their hair ; that is the way they came to meeting. Although they came in this way, without knowing anything about the true customs of worship, yet, after four or five years of labor, they came to understand. So now we have organized there a church of fifteen members and they are all engaged now in the various works of the church (Applause). Every Sabbath also there are from fifteen to twenty of them gathered together in Sunday-school, and we have a woman's missionary sewing society of ten or twelve that always meet together once a week. When I first went to them eight years ago they were like a bundle wrapped up in a blanket. The devil had them all in his hand. But now they have come out, and out of all that has come something that is good. These are some of my own people, and you see how they have come up out of ignorance, and I believe that they will grow on and deeper, more and more in righteousness. I ask that you remember us in your prayers, that God may help us. (Applause).

ADDRESS OF REV. ELIJAH HARR.

I regret very much that circumstances over which I had no control prevented my being here earlier in these services. I regret it the more, because, being asked to make a brief address after the report, I have not had the opportunity to hear the report or the excellent addresses following, and there is danger that I may traverse ground that has already been gone over by others who have addressed you, and read papers.

This Indian question is one that ought to occupy the largest place in the American heart, and receive the largest gifts from the American hand ; because, of all the races that make up the heterogeneous population of this country, there is no race that has such a rightful claim upon the American people as the Indians have.

In the United States Senate, by that grand man of our history, Senator Dawes (applause), and in that indefatigable spirit so characteristic of our New England statesmen of the better class, by the Indian Rights associations, and, not the least influentially, by that conference at Mo-honk, which, year after year, has made public sentiment upon the Indian question, perhaps more than any other agency—we have come in the consideration of this problem, and in the working out of it, to an epoch that gives promise of a wonderful future.

We need to reinforce and reinvigorate ourselves for this work. This society of ours, that, through good report and evil report, has worked steadily at its part of the problem, never more than now, needs to gird itself for the race of the future. (Applause). I am sure that the words spoken to you this morning, by men who understand the needs of this work, and who have been in it for years, have stirred the hearts of those that are here. I could only wish that (instead of addressing an audience of two or three hundred) Dr. Riggs might have stood where his voice would have been heard by thousands, and something of the spirit that has possessed his family for three generations might influence others until this reform should be urged with an earnestness that should promise great results. (Applause).

There never was a time, if I feel the pulse of the hour correctly, when Christianity could go among the American Indians and do its work with a promise of better results than now. I was astonished and electrified the other day, in reading the reports that were made to our executive board at its last meeting of our work among the Indians. I do not think anyone can read that report of the work among their churches and schools, and not feel that before us is a providential opportunity, that the work of other years is beginning to fructify and that there is the promise of a most abundant harvest. This is no time for us to draw back; this is no time for us to take teachers and preachers away from our Indian stations and schools. It is the time when God's providence indicates that we are to reinforce all these agencies, rather than to diminish their work. What a sad pity it would be, just now in this epoch in our work, for us to cut down the appropriations of our society for its prosecution. And yet those of us who have been on the executive board have felt, for a year, that it must be done, unless the churches come to our help. There needs to be an appeal to the churches that they shall take up this work and carry it forward. I wish it were possible for Secretary Ryder, who knows perhaps more than any one of us about this work, because he has been frequently upon the field and understands its practical needs, to visit in turn every one of our stronger churches, and with his electrical touch make them feel what he feels and what many of us feel about this matter. It is, indeed, a pity that something of this kind cannot be done.

I think there is much misunderstanding about this whole question in

the minds of many, even in our Christian churches. It may seem strange that I should make this remark, but I think that the general impression is that there are not half as many Indians in the United States as there are. People have no idea how large the Indian population of the country is. We have been told, so long and so frequently, that the race is decaying and dying, that a great many of our people think that only a few thousand of them—not one hundred thousand in all—are left in the United States. I believe I speak within bounds when I say that we have over two hundred and fifty thousand Indians in our country to-day. The people should know that there are so many of the aborigines left among us.

Then there is another misconception in reference to the susceptibility of the Indian to mental improvement. The general opinion is that it is almost impossible to educate an Indian ; that they do not wish to be educated. Yet the facts are that when they have a chance the Indian boys and girls surprise their teachers and those who come to know the kind of intellectual work they are doing by their rapid advancement. Some of the men who have come out of the tribes of the far West into our schools and colleges have compared, not unfavorably, with some of our own boys, who are the inheritors of genius and culture. The same fact is noticed in the education of our colored people. It is altogether too late for anyone to suppose that the American Indian, because he has a red tinge to his complexion, because he has been savage through generations, has not a mental endowment, which, if he had care and education, would lift him into practical citizenship under the American government. I venture to say that if the Indians had a fair chance for two generations, they would show an intelligent appreciation of American ideas that is lacking in many of the horde that comes to us from the other side of the sea.

The circumstances and the practicalities of this question give a promise of possibilities that ought to cheer us in this work. Look at the numbers that have been added to our few Indian churches. I do not know but that I may be mistaken, but it seems to me that, relatively, we have not had in any of our churches through the country such a wonderful and promising advance in membership as the Indian churches show this very year. And then notice the amount of money they have given. I was surprised in reading the reports, to note what these few churches have given, proportionately to their ability and their membership. Look at the amount that these Indian friends have given for the general work. Isn't it astonishing? Does it not show that when the focal light of divine truth is brought to bear upon the heart and the conscience of the Indian he rises to the level of his responsibilities in a way to shame us, who have had greater privileges? Are not all these things prophecies of a future for him, before which we ought to uncover our heads and praise God and take courage? Is there not already enough in the practical outcome of the work that is given us to do, to indicate that if the

American people would take hold of this work with prayerful hearts, willing hands and devout purposes, "the century of dishonor" would soon be forgotten in the regeneration of the American Indian? And it is thrust upon us. We cannot go backward. The Lord God has placed it upon the Christian heart and conscience.

I am glad that we took that decided action of a year ago, in line with the other Protestant churches, not to accept any Government money for our schools. But it was a step taken with fear and trembling on the part of us all. We did not then know how such a decision might affect our interests and our schools. But we cannot afford to ally church and state in this matter any more than in others. We ought to protest vigorously against this combination in carrying on Indian schools. For if we do not protest here, and with an emphasis that is unequivocal, we cannot meet that other problem that is in all our cities throughout the country, with reference to the union of church and state demanded by Roman Catholicism. (Applause.) We had only one thing to do, and we accepted the responsibility, notwithstanding that we knew it was a grave one to take, under the circumstances. We had only to throw ourselves upon our churches, saying: We must stand for the principle that is at the base of all our educational interests in this country, namely, no contracts between churches and the Government in reference to schools. A free school is the flowering product of our American institutions. We will stand by it and for it, to the last, against foreign and domestic ecclesiastics. That we must do, and we could not take this gratuity from the Government, however much we needed it, without weakening ourselves at a vital point.

Many have been discouraged at the seemingly slow response of our churches to our calls upon them in view of this action: but we must not be disheartened. The matter has not had a fair trial yet. Our churches will respond to this when they understand it. In the first place, immediately following our meeting of last year, there came upon this country the beginning of a financial panic such as we have never had before, for all our other panics have been commercial largely, but this is an industrial panic. It takes hold of the people as no other panic has done. It is almost paralyzing for the time being, to our work and that of similar organizations; and the marvel to me is, not that we have had some discouragements in the way of lessened contributions, but that we have not had greater disaster in our benevolent societies in view of the condition of affairs. In a little while, through the good pleasure of God and a belated Senate, we shall emerge from this darkness; it will not last forever; and we want to prepare the churches, by disseminating information among them, for a response that they will surely make when they understand the needs of the Indian work and the promise of it.

I hope that every Congregational minister will do more next year in caring for the heathen at home than he has ever done before. I do not

want anybody to lessen contributions to the American Board ; let them rather be increased. This we must do, but let us not leave the other undone. Let us press the question of our mission to the American Indians as it has never been pressed before. We have a right to do it. We have God's warrant for doing it in the promise of success that is in the whole movement. It is a matter that rests upon the American conscience, as no other matter rests upon it. It is a matter that the American conscience will respond to as to no other.

I remember saying a year ago, in some remarks that I made upon the platform at Hartford, that when we touch this Indian question in New England we touch a sensitive nerve. I think that is so ; and I think that throughout all New England, and out of New England as well, the people down in their deepest consciousness feel that the "century of dishonor" should be redeemed by a century of work for the nation within our nation that we have neglected and despised and traduced so long. (Applause). What we need now most of all, and what I am sure the wisdom of the men who make up the Executive Committee of our great organization will in some way evolve, is to arrange for this work, to plan for it largely and generously, and then appeal to the people with an exhortation from every Congregational minister throughout the land for the needs of the work in this present hour. And I believe we can trust the people. I am a democrat in the best sense of the term, and I believe in the people. Abraham Lincoln never said a truer thing than when he said, "You can fool some of the people some of the time, but you can't fool all of the people all the time." When an issue is brought clean and clear down upon the level of the consciousness of the American people, whether it be political, or religious, they rise to the comprehension of it and respond grandly to its obligations. They always have in all our history. We have been fooled part of the time by the jugglery of our politicians, but we could not be fooled all of the time. There came a day when the American people rose up in their might and the world heard from them. So there will come a day in our religious history when the mists will roll away from the summit of these questions about which we have been befogged and about which we have not had a proper understanding, and the question will come out in its brightness, its grandeur, and its promise ; and whenever that happens the American people will respond to its claims. This Indian question is one that we must give to the people. We must put it upon their hearts ; we must place it upon their consciences, and ask them to come to us with open hands and heart of prayer, and then God will take care of the results, in regard to which, even now, we have such brilliant promise. (Applause).

ON CHURCH WORK.

ADDRESS OF PROFESSOR F. W. FISK.

It has been a joy to us that this beloved Association of ours, born in the providence of God in a crucial time, began from the first to do its work on a principle which will abide, and in the carrying out of which this Association will be blessed—the principle of carrying the faith and polity which we in the main represent in this Association to the lowly and down-trodden brethren throughout this Southland. We believe in a system of doctrine and in a polity which is adapted as well to the poorest and the most lowly on this footstool as to those who may think themselves more refined and intelligent. (Applause).

The church that shall attempt to limit itself to any class in the community or in the country is surely digging its own grave, and will surely fall into it. (Applause). If any church or any denomination or any body of Christians embraced in an association like this is not ready to carry the gospel to every quarter, whatever be the latitude and longitude, and does not cut society right down, as a woman would cut a pie, from the crust above to the crust beneath, it is not worthy of being a member of Christ's body. (Applause).

I rejoice that we have gone to the South with an open Bible, showing to these lowly brethren that our doctrines and our polity are found in the Bible, and accord most fully with it. They want to know about this way in which we are walking, and I rejoice that, as we have heard to-day, they are a witness to the fact that these doctrines and this polity will suit them as well as it will suit those who are cultured and refined in New England.

And there is another point which the committee would emphasize, and that is the method of the work. From the first this Association has taken the right method, as we esteem it. They have gone to work and gathered the children in the little schoolhouses and by the wayside, and through self-denying teachers have taught them the way of life. They have given them a Christian education, and out of these schools and colleges have grown our churches—some of them stalwart churches. How delightful it is to see at the South these schools and colleges and academies and universities side by side with the churches as patrons to them, and often as fostering parents to them.

It was thus that our Pilgrim fathers carried the gospel throughout New England. They planted the schoolhouse first, and the schoolhouse and the church have gone side by side from ocean to ocean.

The third and last point is this: we rejoice in the wonderful hopefulness of this work which the Association has been doing. Only about a third of a century has this Association been at this work, and see what God has wrought through it! How these little centers planted in faith and watered with prayers and tears, have grown in power and influence,

and have spread forth their influence far and wide. I believe we are to see the most wonderful revelations of God's marvelous working through this Association before some of us shall go to our reward.

How cruelly these people have been treated. And yet how wonderfully patient, how wonderfully Christ-like, they have acted. I believe the time will come when the nation of the black South will be born in a day, and they will come up out of their wrongs and wretchedness singing the songs of Zion, into the glorious liberty wherewith Christ shall make them free. (Applause).

I believe that when these millions of poor and down-trodden blacks shall come up out of their despotisms, and with all their fervent spiritual nature and affections shall look across the dark waters of the Atlantic, and think of the nearly two hundred millions of their brethren in Africa without the light of life which has made them so happy, there will be many of them that will want to go and tell the glad story to their brethren. Then we shall begin to understand this marvelous providence of God in allowing these millions of blacks to be taken from their own land and brought here, and for two centuries and a half to be ground down under oppression, when the regenerated African of our own land shall come up and go forth to Africa, and shall there teach his benighted brethren the way of life. If I do not live to see it, as I shall not, I trust that I may be permitted to look at least over the battlements of heaven and see this wonderful mystery unfolding, how God brought these dear, lowly ones of his to this land, and then sent them forth to evangelize the vast continent out of whose jungles they came. Then there will be a pæan of song and gratitude to God such as this earth has never heard sung since the angels sang "Glory to God in the highest."

ADDRESS OF MISS BELLA W. HUME.

If a foreign missionary's daughter may stand here properly in this gathering to-day and speak in behalf of home missions, perhaps you will pardon just a word of explanation and personal reference as to why that foreign missionary's daughter is here. While she was waiting for physical health and strength to join her brothers in India, God, in his providence, took her down into our Southland, took her into the homes of our poor Afro-Americans there; showed her her sisters there, with the crown of true womanhood torn from their brows; showed her the children growing up to be more like brutes than like young, immortal souls; showed her the men glorying in vice because during slavery they had learned to believe that vice was a free man's heritage; and then God filled her soul with such shame that she belonged to a race which could so degrade her fellow men; and filled her hands so quickly with labor for that people that

she has never had time to take steamer for India, but has staid at the South, thankful that she might do her little part in uplifting that people back into the image of the Father.

We are working for a people of poverty. Therefore, we are trying to build up a church in which it shall be easier for a poor man to be honest and less humiliating for an honest man to be poor. (Applause.) We are working for a people discouraged and downtrodden. Therefore, we are endeavoring to build up a church where every struggling one shall feel the warm touch of a brother's and a sister's hand and then be pointed tenderly to a Father's love. We are working in that land where so much religious cant prevails. We are, therefore, trying to train up a membership the sincerity of whose life shall reflect the life of Jesus and make it a reality. We are seeking to make that church such a beacon of joy and hope and practical inspiration that there shall be shed widely out into the clouds and darkness of sin that are all about us the blessed light that streams from the plains of Galilee, from the streets of Jerusalem and from the cross on Calvary.

Shall I take you right with me to the work and give you now some of the details of it? Then come with me and look upon my mothers. Oh, Christian hearts, those hard-working, often thriftless mothers do not have time to teach their children the lessons which shall fit them to battle with poverty and prejudice. Nay, more, they have not learned those needful lessons themselves. But they have mother-hearts and long to have their children better equipped for life than they are. They often say to me, "We's too old to learn much, but reckon the children will take up a heap if you will give 'em a chance," adding with pathetic earnestness. "Our people be ungraded"—they say that when they mean degraded—"and if we's to have different sort of homes we needs to learn books." Besides recognizing that mother ambition we find the surest trail into their homes along the footsteps of a little child. Through my sewing-school at the church, for instance, I reach many non-churchgoing and Roman Catholic families. Let me show you in a word how practical that work is. To the girls we teach, as you would at the North, the eight grades of sewing. To the boys we teach just three things: how to sew on their own buttons, how to darn their own stockings and how to patch their own little trousers, for I don't know how to awaken any proper self-respect in those boys while their mothers let them go about such little ragamuffins. And it is interesting to see how the boys are becoming anxious to keep themselves tidy and are even stirring up their mothers to do better for their fathers and older brothers. One of my little boys, after laboring diligently with his mother on the subject, finally said to her, "If you don't patch pa up, I shall." (Laughter). Well, I think a boy has got a long way toward true Christian civilization when he is ashamed to see his father in rags. (Applause).

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But do not think that sewing alone is taught in that school. That sewing-school, like every other line of work at Central church, is simply a net for precious souls. The children enjoy the sewing, but they are watching all through the hour for the story at the close and the little prayer meeting; and story and prayer meeting are both used to fix some wholesome lessons in their young hearts and lives. Then, too, every child in the sewing-school is obliged to attend Sunday-school. Thus in many ways they are brought under immediate gospel teaching, and with a glad heart I want to tell you that many of those young children to-day are becoming sincere and earnest Christian children. Their mothers, with the tears rolling down their dark cheeks, say to me often, "Oh, if you are going to teach the chillen this way, we will have a new generation some day, sho' 'nuff."

But passing on from the work for the children, I want to say a word about the work for young men. In any mixed gathering like this I cannot dwell upon my large outreaching work for mothers and young women. No women were ever so wronged by our Anglo-Saxon race as were those colored women of the South. I thank God that I may do some little thing to help those mistaught ones to comprehend what it is to be the King's daughters. But I cannot tell you anything of how that is done in any such mixed gathering as this. But I believe the Secretaries will hardly rest until I tell you of our special gospel work for young men through our reading-room. Some of the churches at the North are finding the reading-room a wholesome church net for young men; but at the South, while the Young Men's Christian Associations have reading-rooms like yours for white youth, while the great cities have their public libraries and reading-rooms, my dear colored youth may not even stand in one of them to read the daily paper, nor sit down in the prayer meeting of the Young Men's Christian Association of the South. So we opened up our free reading-room beneath the church roof, and no words of mine can tell you what a net for souls it has proved. It seemed at first to those young men too good to be true, but they found it true, and day after day, night after night, there they are. Some of the working young men who could not read or study in the daytime now come there at night that they may use that reading-room; and since the church is always open, there is always someone there to get hold of the young men, to find out about them and to draw them to the Saviour. Until Satan closes his saloons we have no idea of closing Central church, day or night, on any day of the year. (Applause.) God has given me strength to go to that church every Sabbath morning at about nine o'clock, and I never go out from under that church roof until ten at night. He has strengthened me to carry on one line of work after another every Monday, Tuesday, Wednesday, Thursday and Friday night, and most Saturday nights, and all day every day. My heart leaps with joy to tell you that I have seen many days

when there was not half an hour, from morning until night, that there was not some soul there for help.

Our Christian young men gather at the church about four o'clock Sunday afternoons for half an hour of most earnest prayer, asking God's blessing on the work of the day. Then, having received from me lists of colored young men who are far from God and who would not come to the church unless earnestly and lovingly brought there, they go out with these lists and scatter through the city. About six o'clock they begin to come back, by twos and by fours and by companies, until the young men's parlor is crowded. We have had from forty to sixty young men brought in each Sabbath who otherwise would surely have been in places of sin. I always try to welcome them as they come in and lead them in a half hour of gospel singing. Then we open up the doors into the room where our gospel suppers are prepared. At the close of the supper the young men are all taken up into our large audience room and seated in reserved seats right down the center aisle. We always have all our best seats reserved for children and strangers. The young men are seated there and they always hear an earnest gospel sermon. I wish I had time to tell you of the colored pastor of that church, whose associate I am. He is himself the noblest fruit of our dear mission work at the South that I know of. He usually preaches; when he does not, I preach, and at the close of that evening service almost all those young men come back to our young men's parlor for an after meeting. And oh, what joy is in my heart when I tell you that never a Sabbath in all last winter did we fail to see some of those young men finding the Lord in that after meeting.

Perhaps I may give just one instance, that of J. M., a young man who a year ago was gambling and drinking and far from God, but now is one of my most reliable helpers. Before I left New Orleans I said to his grandmother, with whom he lives, "Mrs. C., you think Joseph is a Christian, don't you?" She calls him by the pet name of "Buddy," and with an earnest look she said to me, "Buddy is a Christian, sho' 'nuff"—and whenever they say "sho' 'nuff" you know they mean they have no doubts about it. But I wanted to draw her out, and so I said, "I am so glad. Then you really think Buddy is a Christian?" With great emotion that old woman looked at me and said, "Law, chile, don' talk to me! Buddy don't go nowhere where he use ter went and he don't do nothin' what he use ter did." (Laughter).

I want to add a fact of great interest, however. We are not simply a church there; we are becoming a school of Christian workers. The theological students from your dear Straight University come down to work with us, to learn how to do it when they are pastors, and pastors from the little churches about us slip away sometimes for a Sabbath with us that they may be better fitted for their work. In more ways than I can tell you that Central church is becoming like a city set on a hill.

Now, before I close, you will want me to explain why I am here. I am not here; it is but the shell of me that is here. (Laughter.) My heart and soul are down at my dear church in New Orleans. But I want to tell you why even the shell of me is here. When you of the home churches, through your society, commission us and send us to the front, we go not only with faith in God but faith in you. We never dream that the home churches are not going to stand by us. With our eyes fixed on the great Captain, we know but one duty: to go and follow him wherever he may lead, follow him whether he bids us take new strongholds of Satan or hold the hard-won field in the very face of the foe. Sometimes we listen to see if we can hear the tramping of your feet behind us; and if we cannot, then in alarm we cry out to the Secretaries, and often they signal back, "Take heart; the churches' gifts are coming, speeded by the prayers of God's children." But oh, last spring a letter came to us from Drs. Beard and Woodbury which said to us, "Come back; the church of God is lagging far behind. We are in debt." Christian friends, my heart's blood was congealed. I could not believe it was true. Never before had those two brave, sympathetic missionary generals of our Southern work bade me beat a retreat. Never before had they even said to me, "I wouldn't;" but when I told them our plans of work they would say, "That is of God. Go forward." So I thought I would read Dr. Beard's letter a second time; I felt that it must be a mistake. But even between the lines I could see that the sword had pierced his own heart. It must be true—the church was lagging away behind. So I went alone in prayer to God and told Him—I thought perhaps He had forgotten about it—how much better I could do the work than I could tell about it, and I asked Him to leave me there to do the work and send the angel Gabriel to sound his message in the ears of the Congregational churches of the North. (Laughter.) But oh, I am so thankful that God's spirit let me add, "If the cup may not pass from me strengthen me to drink it!" and I cannot sit down until I tell you how God answered that last petition.

At Straight University the news of the debt had come also, and every scholar there knew what that meant. Their hearts were feeling much like mine. They knew that if there was a debt many of them could not be aided and some of them could not come back. But they had heard that I was to go North to plead, and so they came to me, one after another, saying, "Miss Hume, if you do go North to plead, do you think I will get back next year?" And pastors of the surrounding towns and villages had heard of the debt and that I was going North to plead, and they came to me and said, "Miss Hume, if you are going North to plead, you don't think that our work will all be cut down, do you?" And the members of my own church, the old and the young, gathered about me weeping, saying, "Miss Hume, if you go will you come back very soon?" Oh, Christian hearts, I did not stop then any longer to trouble the Lord about the angel

Gabriel. I let him assign the angel Gabriel any work he wanted to do, and I packed my trunk. (Applause.) I said to the students of Straight and to my brother pastors and to my own beloved church, "I am going North to plead with God's loving children, and whatever they say to me I will say it quickly back to you."

You have been learning to-day from one and another, from the workers for the Chinese, for the Indian, and for my own dear ones of the South, of new and marvelous opportunities, of great and unmet needs; and while you have been listening I have been sitting over yonder praying that along with that message, the Congregational churches might catch some vision of the Christ himself, waiting to lead us on to-day, pleading with us to follow him on to more magnificent victories in the great missionary conflict of these coming days. Oh, Christian hearts, believe me, this little, weak plea, made to you to-day with great shrinking and trembling, is brought only in his name and for his sake who is the Christ of missions. (Applause).

ADDRESS OF REV. E. L. SOUTHGATE.

I esteem myself very happy—Mr. President and Christian friends—in being privileged to be with you at this time. I have listened with very great interest to all that has been said since I came; and I feel as I rise before you at quite a disadvantage in following immediately the gifted and devoted Christian woman who has just addressed you.

Perhaps my best introduction to you after the kind remarks that have been made would be to mention a little incident that occurred in Lexington, Ky., where I live, about two years ago. A little Negro boy, five or six years of age, had been seriously injured, and I learned that he was, perhaps, dying. He lived near my parsonage home, and as soon as I could I went to see him. They told him that I was there, but the little fellow had become blind and could not see me, and when they mentioned my presence he said, "I'm glad that Mr. Southgate is come to see me; I loves Mr. Southgate." When I drew near to him, the little fellow grasped my hand with all the strength that he was capable of, and said, "Brother Southgate, I knows your little boy Philip and plays with him." Do you know, my friends, that I never in my history had anything occur that gave me more pleasure than the affection-shown by that dying child, for he very soon passed away.

I am here because, perhaps, through the feeling that led that child to say he loved "Brother Southgate." I did not know that your Association was to convene at this time; much less did I dream of being present with you upon this occasion, until I was approached upon the subject by Brother Gunner, the pastor of your church in Lexington, with whom I have been associated most pleasantly for the last two or three years. He had had

some correspondence with Dr. Beard, which resulted in a very kind fraternal invitation to be present here with you.

I hardly know what to say to you in behalf of this great interest when your hearts are already so fully enlisted in it. In our Pastors' Association in Lexington, composed of ministers connected with the different Protestant churches of the city—with one exception—we have been led at different times to discuss the work of this Association in the South. I remember one occasion in particular in which we entered at some length upon its consideration, and there was only one opinion in that assembly in regard to your work in the South, viz., that there is no more Christ-like work upon the face of the earth than yours—not in the foreign field, not in the home field, not anywhere could there be witnessed a more unselfish devotion to the work of our Lord Jesus Christ in behalf of those for whom he died. Mark this, I say, a more unselfish, Christ-like devotion. I want you to understand how we feel in Kentucky in regard to your work.

Allow me to say that I am the pastor in Lexington of the Methodist Episcopal Church, South, and I feel greatly complimented that when Brother Gunner wanted some representative of the Ministerial Association in Lexington to come here he came to me, the pastor of the Methodist Episcopal Church, South. And I want to tell you another thing. The late annual conference of our church was held in the little city of Maysville. It was very largely attended. Bishop Galloway, of Mississippi, presided over the sessions of that conference. During the conference we had a visit from a colored Methodist bishop from that branch of the Methodist Church which was set apart by our own branch of the denomination. After he had presented the cause of the college that he represented in Tennessee, an institution intended for the preparation of young men and women for preaching and teaching among the colored people, Bishop Galloway addressed the conference. One of the things that he said was this: "I have no patience with that sentiment which canonizes a man or a woman who may go to Africa to tell of the love of the Lord Jesus Christ and will ostracise those who come into our Southern country to teach the people the way of life," (Applause); and the applause from that congregation of Southern Methodist preachers, among whom was more than one ex-Confederate soldier, and the large congregation of Southern Methodist people, was louder than the applause which you have just given. (Applause).

I am here not as the official representative of the Southern Methodist Church, but simply as a Christian man and a preacher of the gospel; and feeling that my heart is in full sympathy with the church to which I belong, I am here to bid you God-speed in this blessed work. All that love and sympathy can offer you, and all that my right hand can work for you, and all that my often stammering tongue can speak for you, is offered freely in your behalf. It was my privilege, and you will pardon this reference in view of the circumstances, to represent my conference in the

Methodist Ecumenical Conference at Washington City about two years ago. That conference was composed of representatives of the great Methodist family in all parts of the earth. It was a very large Christian convocation, and we had, as representatives of the different branches of the colored church, a large number of colored men, preachers and laymen, in that assembly; and they sat directly in front of the Southern Methodist delegation. And I want to say here that which I said to the Pastors' meeting in Lexington, and that which I have repeatedly said, that so far as an intelligent appreciation of the interests before us in that convocation was concerned, the members of the colored delegation acquitted themselves as well as the members of any other delegation. In connection with this question of the intelligence of the Negro, and his possibilities with respect to culture and power, I want to say that it does not require any admixture of white blood to give him that intelligence and power. I do not mean in this, of course, to say anything that would in the least put a slight upon those who are not pure Negroes, God forbid. Not for a moment would I say anything of that kind. They are to be honored equally with their brethren who are entirely of the Negro blood. But what I mean is this: That the Negro is not to be ashamed of the fact that he is a Negro; that the Negro as a Negro has within him the possibilities that belong to any other race.

But this is a digression. What I wanted to say in connection with that conference is this: That when the matter of Christian co-operation was being considered, it was my privilege to make a short talk. I took this ground. They had been talking about the formulation of plans of Christian co-operation. I said to them, "Brethren, that is all well enough, but we are not to wait for plans of co-operation; wherever we find men at work for the Lord Jesus Christ, then their business becomes our business, and we are to help them with might and main without waiting for any plans of co-operation."

That is the reason I am here to-day. Not because you need anything of testimony in regard to the character of your work in the South, not because there are not others here who have not already made to you a more intelligent and able and effective presentation than I could hope to make, but I am here simply because my heart told me that I must come.

I met a gentleman upon the train coming here who is in attendance upon this meeting, and he asked me about the size of our city of Lexington. I said to him, "Well, our city of Lexington is the largest place of its size that I have ever known." That may seem a little strange and yet it is true. Lexington is not the capital of the State, but it is the capital of our beautiful blue grass region in Kentucky. It is centrally located in the midst of one of the richest and most fertile regions of the globe. It has a progressive people. It has always had the benefit of educational institutions. Old Transylvania University was one of the first institutions

of the higher class ever established in the State, and for quite a number of years it was made the fountain of educational blessing to the entire Southwest. This institution has been followed by others, and we now have two large collegiate institutions. We have also two large schools for young women, and a most admirable public school system. Altogether for more than fifty years, and I may say, perhaps, for seventy-five years, Lexington has been an educational center. Lexington was the home of Henry Clay, and a monument in his honor has been reared in our beautiful cemetery as an expression of the unfailing love of our people for the great commoner. From that lofty height he holds forth his hands as though still seeking to teach the people some of the great truths which relate to the welfare of the commonwealth. And we are not to forget that it was Henry Clay who was among the very first of the statesmen to propose a system for the gradual emancipation of the slaves. There, with Henry Clay looking down upon us, and with the inspiration of his life before us, we have a field for your work perhaps unsurpassed in all this broad land as a center of influence and of light and of power.

I believe that Brother Gunner's church is to be located upon a parcel of ground that was formerly used as a slave pen. During the civil war the building which stood here was used as a prison for Confederate soldiers. Upon that spot the church is to be located, and from that place the monument of Henry Clay and the towering and majestic figure of the great orator and statesman can be seen. Upon that spot, if a suitable church can be erected and the influences that have already been brought to bear can be fully conserved, the probabilities are that Lexington will soon have a congregation of colored people that, perhaps, will be unsurpassed in intelligence and in active Christian endeavor by most congregations in the United States. It is in the power of this Association to render such help to Brother Gunner and to his congregation in the city of Lexington that within a few years there will be found there a congregation that in usefulness and consecration may be made the equal of any in that city. (Applause).

I thank you for this privilege of addressing you. My lips have fallen far short of the desire of my heart. I beg of you that you will indeed stand by those of us in the South who are trying as best we can to help you in your work. I beg of you, that when sometimes you hear of things that try your patience, you will seek for the Master's sake and for our sake to be careful as to what you may say; that you will remember that we who are seeking to help you may be hindered sometimes by an incautious utterance; that we who are seeking in every way we can to help the Negro may find ourselves handicapped if the word comes to us from time to time of harsh and bitter speeches. Brethren, we want your love, and we propose, God helping us, to be true to you, no matter what may be said. Dr. Beard kindly said to me in his letter of invitation, "You may hear some things that will be hard for you to hear"; and some things this

afternoon were hard for me to hear. My heart was sad that it could be possible that anything should be said or could be said that would be warranted by the facts in the case ; but I thought this : If there is any mistake made in any utterance at any time, I know that it is a mistake that arises out of the earnest desire to serve that people who have been and who are now to so large an extent a loyal people and whose ways are often hard ways. I cannot blame you when, in the intenseness of your sympathy for them, you may sometimes be betrayed into an utterance that seems hard upon us as a people in the South. But then upon the other hand, whenever it is true let the word be said, and I will say with the Psalmist of old, " Let the righteous smite me and it shall be a kindness, and it shall be a healing ointment that shall not hurt my head." After awhile we shall see eye to eye. A better day is coming. The light is upon the hilltops now, and soon it will reach the valleys, and the glory of the coming of the kingdom of the Lord already dawns upon us. There is a brighter day before us ; and after awhile when we have finished our work and all stand together in the presence of Him who loved us and who gave Himself for us, joyfully shall we clasp hands upon the other shore and remember none of these differences of the past, but we will rejoice that the Lord led us all in that way which seemed good to Him, until He brought us through the waters of the Red Sea and the wilderness into the promised land. (Applause).

ON EDUCATIONAL WORK.

ADDRESS OF REV. FRANK T. BAYLEY.

The chief field of the American Missionary Association is in our Southland, and without seeming to slight the other labors of the society, I wish to speak of that field to-day. In that field lies one of our greatest national problems. The Negro is but one element in the Southern problem, but he is a very large element, and the one with which this Association has chiefly to do.

What is the condition of the Negro in the South ? It has been determined largely by his antecedents. From the beginning of American history, twin races have struggled together in the womb of our civilization. Three months before the Mayflower brought the Pilgrims to Plymouth, a Dutch brig landed the first slaves near what is now Fortress Monroe. From these germinal points developed the prodigious forces that clashed in irrepressible conflict until the death-grapple in 1861.

The civil war destroyed slavery, but consequences continue after causes are slain. Slavery bequeathed a legacy of portentous character.

The American Negro at the close of the war, in spite of individual exceptions, was ignorant, superstitious, immoral. His character was the

inevitable fruitage of American slavery grafted upon African heathenism.

And what is the condition of the Southern Negro to-day? He has made wonderful progress since the war, upon the primary schools which gathered alike the children and the "uncles" and "aunties,"—all ABCDARIANS together. Notable testimonies to the intellectual capacity and educational progress of the Negro have been given by Southern men whose prejudice has been overcome by personal observation.

Nor has the progress of the Negro been solely along educational and professional lines. He is a large payer of taxes, and is entering into mechanical pursuits successfully. These signs of promise may well inspire a thankful hope, and should any, in spite of this evidence, deny the splendid possibilities of the Negro on the ground of the present debasement of the greater mass, we commend to such the verdict of great Cæsar upon the Britons, who bade his soldiers take no Britons prisoners, as they were "too lazy and ignorant to be of any use," and who wrote to Rome on sending a cargo of slaves from the British Isles, "They are a race that will require a century of education to fit them for house servants." These were the ancestors of Newton and Shakspeare and Gladstone—modestly to say nothing of ourselves.

Nevertheless, there is a present situation in the South that is alarming, and the Negro is a large factor in it. While much has been done for him, and while he has done much for himself, yet the gain since emancipation has not even kept pace with the natural enlargement of the mass of ignorance and immorality. The cradle in the one-room cabin has been too much for the scattered redemptive forces, the schoolhouse and the church. The blacks who cannot read are more numerous than the slaves liberated in 1863. The great, surging tide of illiteracy has actually gained upon us.

It must still be said that the great mass of the colored people are ignorant, superstitious, immoral. Laziness, dishonesty and licentiousness are fearfully prevalent, and to these vices, born of the olden time, is added now a new wretchedness, a new peril, the vice of drunkenness. Formerly hindered by the white man's desire for sober labor, it is now stimulated by the white man's greed for the laborer's money. Ignorance, laziness, licentiousness, drunkenness, with what horrid front they are moving down upon the Negroes of the South!

But is not the Negro religious? Yes, if we prostitute the term by accommodation. But his religion is not a pure Christianity. Says the United States Commissioner of Education, "Their very churches have become centers of darkness. The uneducated minister is at present the greatest drawback, socially, politically and religiously in the South." Alas! American Africa! "If the light that is in thee be darkness, how great is that darkness!"

Look then at the Southern Negro of to-day. He is a permanent and

portentous element in our national life. He is here to stay. He is here to increase. The four millions of 1865 are seven millions now. It is a fearful thing to leave one poor soul in sin and wretchedness. We always knew it was wicked ; we are learning that it is dangerous. In spite of all that has been undertaken and accomplished, the present situation is one of growing pain and peril.

Brethren, when we consider the political prostitution and civil peril that confronted the Southern whites, it becomes us to acknowledge their provocation, while we condemn their conduct, but above all things, it behooves both them and us to seek a remedy that shall radically deal with the underlying causes of our common danger. It is a pity and a shame immeasurable that the present situation should be suffered to become a political football ; that sectional feeling and political strife should usurp the place of candid and serious counsel.

The first duty of the hour alike for the South and North, is to awake to the present peril, to take its fearful measure. It is not the peril of a color but of a condition ; the peril of ignorance, idleness, impurity, hatred, selfishness, covered by skins black or white ; abounding under both ; existing in the North and in the South, but massing their fearful front especially in the South.

That our white brethren have had sore provocation to many wrongs is clear, but they may well be reminded of the provocations of the blacks ; and that self-assertion and hatred and malignant purpose are natural consequences, only more sure to follow as the provocation continues.

Oh ! how the pendulum swings over the Southland to-day, between the limits of its fearful arc ! On the one hand, memories of centuries of injustice adding fuel to passions never taught restraint, leading to deeds of violence and lust ; on the other hand, continued wrongs, civic and social, political and personal, culminating in the awful revenges of improvised gibbet and the pitiless flame ! Is it any wonder that Dr. Curry, our late Minister to Spain, and a Southern man, should say to the Georgia legislature, " I stand aghast at the Negro problem. Civilization never encountered one of greater magnitude. The indications are prophetic of a race conflict. God save us from it."

One hesitates even to speak the awful suggestions of the present situation. The possibilities of man are great both for good and evil. A bad man was never so dangerous as he is to-day. And is it in the face of such dire possibilities, sure awful impendings, that brethren of the North and South yield to political bickerings and angry calumniations over the dead past ? that the great Northern churches give for the work of uplifting the Negro the sum of \$750,000 annually, while \$9,000,000 are spent in America every year for chewing gum ?

I speak to those who love America, who are proud of her history, who seek her welfare. America is our home. Here our children are to dwell.

I speak, too, as to those who love the Kingdom of God and recognize His hand in history. The great world-movement westward has reached its geographical limit. After America there is no more "West." The whole course of history points to America as its goal—as God's last and best among the Nations. It was an Englishman who said, "America holds the future." (Applause).

In the light of these facts, behold our calling as American Christians. The shaping of ultimate America is largely in our hands. It is ours, God helping us, to save America, for our own, for our children's home, and for national stewardship in the kingdom of Christ. If we help to save our black brother he will become an element of blessing in the republic. He will be God's messenger to Africa, our missionary in the name of Christ. He will be a mighty helper in the redemption of the dark continent. All the antecedents of his history unite to point him out as an elect messenger of God to Africa. But if we neglect him, he promises to be a power for evil in our midst, a poison in the body politic, a constant menace to our institutions and an element in the retributive justice of God. There is no remedy for present evils, no protection from impending ills save in the gospel of Christ. It alone can secure to every man the enjoyment of his rights and fit him for their exercise. The school-house and the church must be the saviours of the South. Education of the whole man, intellectual, industrial, moral and religious—these alone can avert immeasurable woes, save the Negro and save the nation.

This work belongs to all lovers of country and of God, North and South. It must be done partly by the states, partly by individual efforts, partly by organizations like the American Missionary Association. The credentials of this Association were never fairer than to-day, nor the need for it more imperatively urgent. It is no pious fad, no fifth-wheel sentimentalism. It is a worker together with God. Who can doubt that the heart of Christ is set upon the salvation of America and the redemption of Africa; or that the former is an important means to the latter? Let us seek new inspiration and make a fresh consecration to-day, as we consider the possibilities, the perils, the needs of our country, and the redemptive purpose of Christ.

Brethren, I have spoken of the heart of Christ. You remember the legend of the heart of Bruce; how he gave orders when dying that the bravest of his nobles should carry it after his death to the Holy Land, and how Douglass took the honorable trust upon himself. As the story runs, Douglass, passing through Spain, found himself hard pressed by the Moors, and snatching the casket from his neck with its precious contents, he flung it into the ranks of his enemies, crying "Forward, heart of Bruce, as thou wast wont, Douglass will follow thee or die!" Has not Christ flung his own heart into the midst of this great Southland? Is He not leading thither and calling us to follow? (Applause).

ON MOUNTAIN WORK.

MOUNTAIN WHITES.

BY REV. C. P. MILLS.

In following this report with some remarks, according to custom, I count myself happy, Mr. President and brethren, in being able to draw upon a vivid personal experience in order to conceive and set forth the work of the Association, especially for the Mountain Whites. From 1868 until 1872, I was a student upon the top of Lookout Mountain, and I can modestly claim to be something of a Mountain White myself.

Lookout Mountain is a historic center. During those four years I breathed not only the atmosphere of a Christian school, but I was saturated with the spirit of patriotism that arose from Chickamauga, Lookout Mountain and Missionary Ridge—three battlefields that were daily in view. It is a vivid conception for me to represent these three historic battles as picturing the work of the American Missionary Association.

(1.) Take these battles in their historic succession: *Chickamauga by illustration represents the American Missionary Association as taking its ground and holding its position against all opposition.* This is what the Federal forces did at Chickamauga; they won no signal victory; they simply held the ground that was so hotly disputed. The hero of that battle was Gen. Geo. H. Thomas. Magnificently he demonstrated his firmness in the great battle, for his command withstood the combined onset of the opposing forces, and by his success maintained the Federal position and won for himself the sobriquet of "The Rock of Chickamauga."

"The Rock of Chickamauga," is exactly what this Association has proved itself to be. It undertook work for the whites before the war when prejudice was hot; it encountered the perils and the attacks incident to the days of anti-slavery agitation; from time to time through the history of the years it has faced difficulties and oppositions, but like Thomas it entered upon this work with a firmness of determination, and like Thomas with a resplendent heroism it has maintained its ground, its bugle never sounding retreat.

(2.) *Lookout Mountain pictures the Association by analogy as doing a work that is transcendent, high above any clouds of criticism.* Jefferson Davis is reported to have stood upon the palisades of Lookout during the summer of 1863, and to have said to Gen. Bragg: "Vicksburg has fallen; but we never can be dislodged from this position." Shortly after that, however, occurred the famous battle above the clouds, when Gen. Hooker stormed the heights, and where Bragg had stood he caused our nation's banner to wave transcendent above opposition.

So it seems to me, brethren, that the banner which the American Missionary Association has carried to the Mountain Whites is transcendent; no clouds of criticism touch it; it floats on high, by that right which

asserts that no man is to be neglected for whom Christ died. Our educational work is religious. Our religious work is educational. Our churches nurture schools ; our schools necessitate churches.

In that famous visit of Jefferson Davis and Gen. Bragg to Point Lookout, when Davis remarked to Bragg, looking abroad : "A very fine view;" a subordinate in an aside, thinking of the military outlook, said, "Yes, a very fine view, but a ——— poor prospect."

But I am here to-day to declare, thinking of the religious outlook, that the natural view is not only fine, but the spiritual prospect is thrilling. It has been the sight of my life to stand upon Lookout palisades in the fall of the year after the dryness of the summer, and to see by night the mountains of Tennessee, Kentucky, West Virginia, North Carolina, Georgia and Alabama, lit up with forest fires that seemed to leap from peak to peak, and to set the whole horizon aglow with splendor. The World's Fair has broken the record with marvelous fire-works, but as between Chicago's fire-works and God's forests, give me the Southern mountains aflame. But still grander than the forest flames are those mountain fires which this Association has kindled at Williamsburg, Blowing Rock, Pleasant Hill and Grand View; and, brethren, these fires must spread until the whole range of mountains shall glow with a conflagration of righteousness, and as our eyes rest upon the thrilling scenes we will adopt so much of the hymn as says that "Every prospect pleases."

(3.) *Following up the analogy, Missionary Ridge represents the spontaneous forward movement of the work, even beyond the definite orders of the American Missionary Association.* Missionary Ridge, lying southerly from Chattanooga, was intrenched by three lines of rifle-pits, one at the base, one midway, one at the crest. Gen. Grant, with headquarters at Orchard Knob, issued the plan of battle, ordering the Federal troops to take the first line of intrenchments. They did as they were ordered, but in the enthusiasm of the fight and in the determination of victory, they swept on and up until they took the second, and as Gen. Grant's glass rested upon the troops carrying the line of battle beyond the orders of their Commander-in-chief, he turned to Gen. Thomas and said, "Thomas, who ordered those soldiers beyond the first intrenchments, did you?" "No, I did not," said Thomas. Turning to Gen. Granger, he said, "Did you, Granger?" "No, general; but I tell you when those fellows get started all h—ll can't stop them." And on and up the boys swept until they took the line at the crest. Gen. Granger rode along the line of the victorious army and said jokingly, "Boys, you have disobeyed orders, and we are going to have you all court-martialed."

Here is the situation. The officers at headquarters for this spiritual campaign have issued limited orders by which the workers in the field are bound; but these workers have unbounded enthusiasm, they see the work grow on their hands, they are in the thrill of great successes, and on they

go, looking to the officers and churches to catch up. These workers are not to be court-martialed for their victories; the officers are not to be cautioned for the limits they set; but we, the churches, must supply the sinews of war for a more aggressive and extensive campaign. Surely none are more far-sighted than the central officers, but they have to adjust their foresight of advance to the proportion of their hindsight of contributions.

So, fathers and brethren, let the churches push the officers, the officers will push the workers, and the workers will push the work. *You cannot take an intrenchment by a retrenchment.*

Chickamauga, or the Association taking its ground; Lookout Mountain, or the work rising to the pitch of transcendence above criticism and objection; Missionary Ridge, or the work in a spontaneous forward movement.

I sound the note of hope and triumph. By-and-by the splendid heroes and heroines who have led the line of battle will carry the battle-torn banners along the grand avenue of the celestial city, and it will be an unspeakable privilege for us secretaries, pastors and members in the churches at home to follow them, bringing up the rear of the procession.

SPIRITUAL DYNAMICS OF THE MISSIONARY WORK.

BY REV. JAMES BRAND.

The older I grow, the more I am impressed with the fact that it is a great thing to be a Christian. I am forced to confess that after all that Christ has done for me, viewed from the missionary point of view, I am still a good deal of a heathen. The more missionary meetings of this sort I attend, the more I am convinced that the average Christian and the average church are only half Christianized.

I believe in the church, because I believe in the kingdom of God; but this meeting, bringing home to us in our ease and comfort and indifference, the ignorance, the woe, the sin, the suffering and the tears of our fellow men, the very things that so burdened the soul of Christ and led him to the Cross, demonstrates the fact that his cause has not yet gotten full possession of his people. These reports from the field, revealing such magnificent results from such small expenditures, such colossal needs over against such tardy and small supplies, such pathetic calls met by such niggardly responses, all prove but too conclusively that we are not yet looking at humanity through Christ's eyes; we are not yet half awake to what God has called us to do. We have our churches, our creeds, our intelligence, our millions of wealth and our infinite promises from Christ, and we sit on our comfortable cushions, while the cry of millions goes up to God like the cry of an infant in the dark, with no language but a cry.

What ails us as a people, that so few in the face of the stimulating facts, have eyes to see and ears to hear what God is saying about the

people of the mountains of the South, and the other peoples for which the Association labors. What is God saying by this superb opportunity? What does God mean by these unparalleled successes in the past year? I think he means to rebuke my unbelief and blindness. I think he means to undergird my faith. I think it is God's challenge thrown down at every Christian man's door that he, God, will take the little that we can give, if given honestly, and do with it an infinite work for man.

I.—Manifestly, what is needed to give impulse to this work is not merely more information, but more of the contagion of Christ's spirit. You remember that Jesus was so engrossed in the work of meeting human needs that his friends thought he was beside himself. When told that his mother and his brethren wanted to see him, he looked round about upon the poor, the sick, the ignorant, the suffering, and said: "Behold, my mother and my brethren." What made them think that he was out of his mind? Simply the fact of his devotion to humanity. He had spent the night before in prayer; he had spent the morning in choosing the twelve apostles; he had preached the sermon on the mount, and then had given himself up once more to the healing of the sick and the comforting of the sorrowing. He was doing a three-fold work for humanity. Sympathizing with men in their bodily needs, he healed the sick and fed the hungry. Meeting the intellectual wants, he taught them. Comforting their souls, he preached to them the gospel of the kingdom. This giving himself up to the good of the multitude with such a spirit of devotion was an indication to the unspiritual minds of his friends that he was out of his head.

Now, the impression that comes to me from these reports in this meeting is that while a few of us are working somewhat as Christ did in the saving of men, the great majority of us are not much in advance of Christ's mother and his brethren.

II.—Now, what was the motive power that moved Christ? It had two elements—need and love. The need in his view was not national, but human and personal. Every man he met in business, every little child he saw in the street, every farmer on the country road needed a Redeemer. He wanted to build a new manhood and womanhood, as the American Missionary Association is trying to do out of the human wreck. He saw men crushed, crippled, spiritually enthralled, although made in the image of God. He saw them animalized instead of spiritualized, going downward instead of upward; the noblest part of their nature, which looks up toward God and the infinite, fruitless like the blanched and storm-blasted peaks of the mountains, where nothing grows; where all the growth, if there were any, is in the gulches and ravines of animal passion; and he wanted to restore them to God's image.

The other element of Christ's motive power was love. God so loved the world that he couldn't bear to see his children going down to spiritual

death, and he can't bear it to-day. We talk about the great emergency in mission work. That emergency arises from the fact that there is a great emergency in the divine mind of Christ.

Now, it was these two elements of power, need and love that swept Christ onward to the infinite sacrifice. Nothing but saving souls, nothing but the building of new manhood and womanhood out of the human wreck, is great enough motive to give our mission work that true evangelistic momentum which the world needs. The secret of our meager and tardy response to God's call is that we have not yet, like our Lord, taken humanity on our hearts. The cause for which Christ gave his life has not received our serious and adequate attention. We sit in our comfortable homes and speculate about the problems of the kingdom, and talk about the despised races and the need of God's power, and we give our little pittance out of our abundance, just enough not to be missed ; but that is not Christianity. And were it not that this practical mission work, born out of Christ's own heart, is occasionally thrust upon us in this kind of a meeting, we should be left forever in the ruts of our secularism and our mercantilism, with little more of Christianity than the name.

It has come to me like a kind of light revealed out of the light of Jesus himself that what every professing Christian needs to have burnt into his soul is the grand, significant fact that while foxes had holes, and birds of the air had nests, the Son of Man had nowhere to lay his head. Why was this? Because hardship, poverty, self-denial were easier to him than to other men? No. Because lofty virtues consist in self-denial for its own sake? No. But because the needs of souls and the infinite pressure of unselfish love required a singleness of aim, a devotement of life, which was incompatible with human ease or luxury or personal ambition.

Now, what is God's method for the attainment of this missionary spirit? How can the large body of Christian missionaries who cannot come personally into contact with God's poor in these distant fields, secure and manifest that Christ-like life which constitutes real Christianity? Plainly, we must somehow take humanity on our hearts. Shall I surprise you then by saying that the true spirit must come through the old principle of Christian giving? The supreme want in our churches to-day is a revival of benevolence. It is not simply more information about the field, important as that is, but a work more preliminary that is needed. A principle which touches the soul's common life and action is of far more importance to the missionary cause than any facts about any specific field. That to which Christ set his seal of approval in the case of the poor widow was not the pressing need which she met, nor the amount given, but the Godlikeness of her self-denying spirit. In the first place, a true spirit of Christian giving is fundamental to Christian character. It is the radical idea in the new life. Nothing lies deeper down in the very bosom of the soul, and nothing constitutes a larger element of spiritual-mindedness than giving to Christ.

Second, this spirit of giving willingly can make men like God. The chief thing that we know about God is that he is a great, infinite Giver. He spared not his own Son. The reason that the poor widow gave more than they all, in Christ's estimation, was that God could make more use of it in the saving of the world than all the rest, because he saw in that poor act the reflection of his own heart, and, as Professor Shepard has said, "The marvelous thing was that, while the widow had two bits of money, that fact was no temptation to her to give one and withhold the other." She gave them both because she trusted in God. What a rare spirit! We know how it is in our own time, when the contribution comes round; how, with intensely elective affinities our own parsimonious fingers fumble in our pockets for the smallest coin, and leaving the one and taking the other, and frequently that the baser metal, thus lumbering the treasury of the Lord so that the Lord of the treasury may justly complain in the words of his own servant, that "Alexander the coppersmith did me much evil."

III.—Large and free giving is the only safeguard against utter secularization of the Christian life. Now God's plan is to save the church from this peril by a process of crucifixion. Undue giving to self is the generic sin of man. Free and glad giving to Christ is the generic virtue. The exercise of the latter crucifies the former. We are all exposed to that passion which "pierces the soul through with many sorrows and drowns it in transgression and perdition." God's merciful scheme is that we shall be saved from this peril by saving others, and in no other way. Oh, if this divine idea could only be accepted, what a revolution it would make! What a pouring in of men and women and money would there be into these Southern fields! Think of it! Nearly sixty billions of wealth in this country, and more than one-fifth of it in the hands of professing Christians. Not ten thousand nor ten hundred thousand, but more than ten thousand millions in the hands of men and women who have pledged themselves and all they have and are to Christ, and yet the harvest is white and the laborers are few for want of money.

Two million and a half of mountain whites, sixty per cent. of whom cannot read the fourteenth chapter of John, for want of money! Schools disbanded and scattered, for want of money! Children with the gleam of hope in their faces driven back to heathenism, for want of money! The Macedonian cry for help rejected, for want of money! Missionary stations half paralyzed by merciless retrenchment, for want of money, and this God-commissioned society groaning under a debt of \$45,000, for want of money! Friends, what does it mean? What does our religion mean? A Unitarian minister in Massachusetts recently said to a brother minister that he had been losing largely his congregation; and then he said that he had been monkeying round in the pulpit with almost everything else but religion and now he was going to try a little of that. Shall we not try a

little of that? Shall we not try to grasp God's idea? Here is a stupendous peril to the church, coupled with a measureless need on the part of the world, and God's beneficent plan is to save the church by making it save the world. I know this requires something of the heroic, but it is the heroism of Christ. I know it means the cross, and if we want merely earthly success the cross is a failure. If we are seeking merely a name, the cross is infamy. If we want to "live only the self-indulgent life, the cross will be pain and sharpness. But if we want to live the life Christ lived and do the work He did, the cross must be ours. The question then is not, "Have we money enough?" but, "Have we Christianity enough to raise this debt and enlarge this soul-saving work to its true Christian proportions?" Liberal giving to most of us does not mean absolutely large sums, but it does mean large-heartedness. It means what we can when what we have is all dedicated to Christ. If we cannot bear that cross then we had better turn away sorrowfully, like the young man in the gospel, and abandon Christianity once for all.

I know the plea of this present year: it is a year of hard times. We are in the midst of financial stringency. Very well. But why should that argument weigh any more in the matter of giving to Christ than in the matter of giving to the World's Fair? I heard of a little community, largely Christian, with but few people of wealth in it, which has spent about \$30,000 in the last six months to see the big show at Chicago. And that is almost as much as the whole community has given to the cause of Christ in the past two or three years. It is not for me to censure this personal expenditure on the part of Christians, provided they do not pinch Christ to do it. But it does look a little questionable if disciples of our Lord can make large outlays for temporary personal gratification, and then make that a reason for grudging their benevolences. It does raise the question which the world is quick to see, whether the church is really Christianized or not. Can a child of God spend more for luxuries than he does for the bleeding cause of Christ? Is it Christianity to cripple our benevolences while we are lavish with ourselves? I leave these questions unanswered, but I say again it is a great thing to be a Christian.

The question is, What sacrifice shall we make in hard times? How shall we behave ourselves as Christians during financial stringency? Shall we begin to retrench with ourselves, or with Christ? Shall we adopt the principle of the little boy who had presented to him two nickels, one to give to the missions and another to buy candy, and who, after playing a day or two with them, lost one of them; and then was forced upon him the great moral question which of the two he had lost, the nickel for the candy or the nickel for the missions. He set his mind to work on the great problem, and finally decided that it was the nickel for the missions that he had lost. Shall we follow his course, or shall we adopt rather the course of that struggling little church that had just come out of heathen-

ism in Corinth, where in a "great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality?"

Have I then spoken in a censorious strain? No, friends, God forbid. I have spoken only in the strain of shame and humility. Don't I know that there are many souls working with God and pinching themselves in these hard times rather than pinching Christ? Certainly, but I would multiply them a thousand-fold. Don't I know that there are those standing at the front of this work in personal contact with these infinite human needs, who are walking in the luminous steps of Christ? Yes, but I would multiply them a thousand-fold. Don't I know they are all over our land working for the world, while the world does not acknowledge them? Men and women who are laboring that others may enter into their labors, sowing that others may reap, running a weary race that others may win a prize, serving their generation in private without a public equivalent; speaking a kind word, giving the widow's gift, carrying love and light and hope to the ignorant and forlorn? Yes, but I would multiply them a million-fold. Oh, ye heroes and heroines, who stand in obscure places, whose names never appear in the lists of fame, but who are loving and waiting and working and giving and praying in secret for humanity, I was going to say the world isn't worthy of you; but yes, it is worthy of you. It is worthy of just that thing from the Son of God. The world may never chronicle your names in the annals of fame, but never mind, God is writing your history. You may soon be forgotten by men, but

God never forgets,
Time with his restless wings onward may flee,
Measuring cycles on cycles to be,
Till he dips his gray plume in eternity's sea.
God never forgets.

Youth with its buoyant hopes painting the sky,
God never forgets,
May furl its bright pinions, bleeding and torn,
Crushed to the earth by humanity's scorn,
And die like a star at the rising of morn.
God never forgets.

And age with its silver hairs reverend with years,
God never forgets,
In the valley of sorrow may pillow its head,
And pray for the dying and weep for the dead,
And drop from life's stage like a tear that is shed.
God never forgets.

WOMAN'S STATE ORGANIZATIONS.

On account of the extremely crowded state of our pages, we are compelled to omit the usual list of these organizations from this number.

RECEIPTS FOR OCTOBER, 1893.

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for October \$960.00

CURRENT RECEIPTS.

| | | | |
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| MAINE, \$109.49. | | | |
| Brunswick. First Cong. Ch..... | \$27 04 | tee Indian Sch..... | 20 00 |
| Bucksport. Elm St. Sab. Sch., for Mountain Work..... | 5 00 | Athol. Miss Chandler, for McIntosh, Ga..... | 1 00 |
| Cumberland Center. Cong. Ch. and Soc..... | 22 00 | Boston. Mrs. Blake, for McIntosh, Ga..... | 3 00 |
| Deer Isle. First Cong. Ch. and Soc..... | 4 00 | The Misses Thayer, for Colored and Indian Work, and to const. Miss F. G. THAYER L.M..... | 40 00 |
| Farmington. "A Friend," Thank Offering..... | 2 00 | Union Cong. Ch., for Santee Indian M..... | 16 59 |
| Lewiston. Pine St. Cong. Ch..... | 26 73 | D....., for Fort Berthold, N. D..... | 15 00 |
| Limerick. "A Friend," for Debt..... | 50 | Mrs. Morey, for McIntosh, Ga..... | 2 00 |
| Machias. "A Friend," for Freight to Raleigh, N. C..... | 1 00 | Allston. Cong. Ch..... | 18 51 |
| Portland. St. Lawrence St. Ch. Primary S. S. Class, for Wilmington, N. C..... | 5 00 | Brighton. Chas. A. Barnard..... | 200 00 |
| Princeton. Cong. Ch..... | 4 50 | Roxbury. Walnut Av. Ch..... | 50 00 |
| York Corners. First Cong. Ch..... | 5 22 | Walnut Av. Ch., Miss M. D. Chapman and other "Friends," for Santee Indian M..... | 11 00 |
| WOMEN'S OFFERING FOR DEBT: | | Highland Ch., for Hospital, Fort Yates, N. D..... | 7 03 |
| Houlton. Cong. Ch., by Rev. Wm. I. Cole..... | 6 50 | M. B. Rowe, for Student Aid, Pleasant Hill, Tenn..... | 4 00 |
| NEW HAMPSHIRE, \$301.86. | | | 367 10 |
| Brookline. Cong. Ch..... | 11 00 | Bradford. First Cong. Ch. and Soc..... | 21 54 |
| Claremont. Cong. Ch..... | 27 64 | Brimfield. Ladies' Union of Second Cong. Ch., for Freight to Greenwood, S. C..... | 2 00 |
| Concord. Alma J. Herbert, bal. to const. MONTGOMERY HERBERT L.M..... | 20 00 | Brockton. Mrs. SARAH A. SOUTHWORTH, for Indian M., and to const herself L.M..... | 100 00 |
| Concord. Dea. Frank Coffins' S. S. Class, for Wilmington, N. C..... | 10 00 | Brockton. Sab. Sch. of First Cong. Ch., for Mountain Work..... | 25 00 |
| Exeter. Second Cong. Ch., for Indian Schools..... | 10 00 | Brockton. "A Friend," for Student Aid, Pleasant Hill, Tenn..... | 1 00 |
| Goffstown. Cong. Ch..... | 15 08 | Brookfield. Cong. Ch..... | 7 69 |
| Laconia. Cong. Ch. and Soc..... | 40 00 | Brookline. Harvard Cong. Ch..... | 103 00 |
| Nelson. Sab. Sch. Cong. Ch..... | 11 39 | Cambridge. A Member Prospect St. Ch., for Rosebud Indian M..... | 12 00 |
| New Ipswich. Proceeds of Children's 31st Annual Fair (3 of which for Indian M.), Newmarket. Thomas H. Wiswall, for Indian M..... | 8 75 | Cambridge. Mrs. J. B. Kempton's Class First Cong. Sab. Sch., for Student Aid, Pleasant Hill, Tenn..... | 8 30 |
| Wakefield. Daniel Smith..... | 5 00 | Cambridgeport. Woman's Miss'y Soc., for Pleasant Hill, Tenn..... | 37 62 |
| ESTATES, \$191 86 | | Cambridgeport. Pilgrim Ch..... | 35 08 |
| Lyne. Estate of Sidney S. Grant, by David A. Grant, Executor..... | 100 00 | Campello. Sab. Sch. South Cong. Ch., for Williamsburg Acad., Ky..... | 7 78 |
| Temple. Estate of Warren Keyes, by Dea. Isaiah Wheeler, Trustee..... | 10 00 | Chelsea. First Cong. Ch. Y. P. S. C. E., for Fort Yates, N. D..... | 25 00 |
| \$301 86 | | Dalton. Mrs. Zenas Crane, 30; Miss Clara L. Crane, 30, for Central Ch., New Orleans, La..... | 60 00 |
| VERMONT, \$315.53 | | Danvers. Maple St. Ch. and Soc. (20 of which for Central Ch., New Orleans, La.), and to const. Mrs. MARGARET P. BUTLER, Mrs. LAURA P. CHASE, Mrs. CHAS. T. SPOFFORD and Miss AMY A. SMART L.Ms..... | 241 21 |
| Burlington. First Ch..... | 178 00 | Danvers. "E." 20 for Indian M., 15 for Alaska M., and to const. Mrs. HARRISON R. THORNTON L.M..... | 45 00 |
| Burlington. "L. P. A. G."..... | 1 00 | Dracut. First Evan. Cong. Ch..... | 5 00 |
| Cambridge. Y. P. S. C. E. of First Cong. Ch., for Christian End. Hall, McIntosh, Ga..... | 2 00 | East Charlemont. Cong. Ch..... | 11 66 |
| East Braintree. Cong. Ch..... | 3 00 | Enfield. Cong. Ch..... | 40 00 |
| Newport. First Cong. Ch. Sab. Sch., 15; Y. P. S. C. E., 15, for Furnishing Room, Straight U..... | 30 00 | Everett. First Cong. Ch..... | 43 81 |
| Newport. First Cong. Ch..... | 14 65 | Gardner. Woman's Miss'y Soc. by Mrs. E. A. Rolfe, for Indian M..... | 43 00 |
| Orwell. Cong. Ch..... | 16 96 | Gil. Cong. Ch., for Central Ch., New Orleans, La..... | 11 09 |
| Saint Johnsbury. Cong. Ch..... | 15 00 | Granby. S. M. Cook, 10, for Indian M., and 10 for Christian End. Hall, McIntosh, Ga..... | 30 00 |
| South Burlington. Eldridge S. S., by Jennie Stacy..... | 2 00 | | |
| West Brattleboro. Cong. Ch..... | 25 30 | | |
| West Charleston. Cong. Ch..... | 4 00 | | |
| Westminster. Cong. Ch. and Soc..... | 16 12 | | |
| Westminster. Y. P. S. C. E. Cong. Ch., for Central Ch., New Orleans, La..... | 5 00 | | |
| West Randolph. "A Friend"..... | 2 50 | | |
| MASSACHUSETTS, \$5,623.29. | | | |
| Acton. Cong. Ch..... | 17 00 | | |
| Amherst. South Cong. Ch..... | 15 50 | | |
| Andover. West Parish Sab. Sch., for San- | | | |

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| Great Barrington. Y. P. S. C. E., for McIntosh, Ga. | 10 00 | Somerville. Winter Hill Cong. Ch., for Indian M., Santee, Neb. | 29 16 |
| Greenfield. "Friends," Second Cong. Ch., for Central Ch., New Orleans, La. | 29 89 | South Deerfield. Cong. Ch., 39.92; Sab. Sch. of Cong. Ch., 5 08, to const. A. G. CLAPP L.M. | 45 00 |
| Haverhill. "A Friend," for Sch'p., Pleasant Hill, Tenn., 15; "A Friend," for Mountain Work, 2. | 17 00 | South Deerfield. Cong. Ch., bal. to const. Miss SADIE EVERETT L.M. | 25 00 |
| Hinsdale. Sab. Sch. Cong. Ch. | 39 80 | South Egremont. Cong. Ch. | 14 57 |
| Holbrook. Winthrop Ch., for Hospital, Fort Yates, N. D. | 5 00 | South Framingham. Grace Cong. Ch. (of which 105 for Indian M.) | 139 56 |
| Housatonic. Sab. Sch. Cong. Ch., 20, for McIntosh, Ga.; and 20 for Furnishing Room New Building, Tougaloo U. | 40 00 | South Framingham Sab. Sch. Grace Cong. Ch., for Mountain Work. | 17 35 |
| Housatonic. Primary Sab. Sch., for McIntosh, Ga. | 1 24 | South Wellfleet. Cong. Ch. and Soc. | 5 00 |
| Huntington. First Ch. | 3 00 | Springfield. North Ch. Y. P. S. C. E., for Central Ch., New Orleans, La., and to const. J. ELLIOT BLISS AND F. W. EDWARDS L.Ms. | 50 10 |
| Ipswich. Essex South Conference, by Rev. T. Frank Waters. | 22 00 | Springfield. First Cong. Ch., Bbl. C., for Wilmington, N. C. | 50 00 |
| Lakeville. "A Friend," for Indian M. | 2 00 | Stoc. bridge. "B.," for Indian M. | 63 66 |
| Lawrence. "S.," 30; "B.," 20; South Cong. Ch., 10.35. | 60 35 | Taunton. Winslow Cong. Ch. | 6 25 |
| Lee. First Cong. Ch. and Soc. | 275 00 | Templeton. Sab. Sch. Trin. Ch. | 56 57 |
| Lynnfield Center. Miss Sarah E. Wilkins, for Indian M. | 5 00 | Topsfield. Cong. Ch. (3 of which from Mrs. Ephraim Perkins, for Indian M. | 41 43 |
| Lunenburg. E. S. Harris' S. S. Class, 40, for Student Aid Talladega C.; Evan. Cong. Ch., 20.55, for Student Aid, Tougaloo U., to const. MISS LETTIE WILSON AND NORMAN G. BIGELOW L.Ms. | 60 55 | Turner's Falls. Friends in Cong. Ch., 23.35; Sab. Sch. Cong. Ch., 18.08, for Central Ch., New Orleans, La. | 8 50 |
| Maplewood. Primary S. S. Class Cong. Ch., 3; Ladies' Social Union, Bbl. C., for Wilmington, N. C. | 3 00 | Waltham. Trin. Cong. Ch. | 16 38 |
| Marlboro. Union Ch. and Soc. | 25 21 | Warren. Cong. Ch., for Student Aid, Fisk U. | 8 00 |
| Methuen. "Wide Awake Mission," 5, for Marion, Ala., and 5, for Alaska M. | 10 00 | Warren. Mr. Chadsey, 5; Mrs. E. Shumway, 2; Mrs. Hitchcock, 1, for McIntosh, Ga. | 50 00 |
| Milton. Chas. Mitchell, 5; "A Friend," 5, for Student Aid, Pleasant Hill, Tenn. | 10 00 | Westboro. Sab. Sch. Cong. Ch., for Indian M. | 2 00 |
| Mtlineague. Sab. Sch. Cong. Ch., for Sch'p., Indian M. | 35 00 | Westboro. Ladies' Freedmen's Assn., for Freight to Saluda, N. C. | 11 75 |
| New Bedford. Mrs. I. E. Jenny. | 5 00 | West Boxford. Cong. Ch. and Soc. | 1 00 |
| Newton Highlands. Cong. Ch. (25 of which from Misses S. and E. Craft, and 14.85 from Mrs. J. F. C. Hyde), for Sch'p., Pleasant Hill, Tenn. | 72 00 | West Somerville. Day St. Ch. adl. by Mrs. N. B. Wilder, for Hospital, Fort Yates, N. D. | 5 00 |
| Northampton. Edwards Ch. Benev. Soc. | 72 31 | West Springfield. Mrs. I. G. Bliss. | 50 |
| Northampton. Mrs. S. W. Sanderson, 10; Mrs. S. W. Reed, 10, for Cal. Chinese M. | 20 00 | West Stockbridge. Mrs. Chatfield, for McIntosh, Ga. | 12 00 |
| North Abington. Miss Olive S. Stetson and Daughter Julia, 2; Dea. Cyrus Orcutt, 2, for Student Aid, Pleasant Hill, Tenn. | 4 00 | Whately. Cong. Ch. | 1 00 |
| North Amherst. Y. P. S. C. E., by H. A. Parson, Chairman. | 13 00 | Wibraham. "M. C. H.," for Mountain Work. | 136 88 |
| North Beverly. Cong. Ch., for Student Aid, Everts, Ky. | 45 00 | Winchester. Ladies' Western Miss'y Soc., part proceeds of Rug the gift of Mrs. N. B. Wilder, of West Somerville, Mass., for Sch'p., Pleasant Hill, Tenn. | 2 00 |
| North Brookfield. First Cong. Ch. and Soc., 59.05; Union Cong. Ch., 34.60. | 93 85 | Worcester. Union Ch., 81.88; Piedmont Ch., Third Quar. Col., 45; Chas. O. Bachelor, 10. | 21 09 |
| North Brookfield. Primary Dep't First Cong. Sab. Sch., by Miss Ellen E. Adams, for Indian M. | 6 00 | Worcester. "A Widow's mite," for Cal. Chinese M. | |
| Northfield. Mrs. E. J. Humphrey. | 25 00 | Wrentham. First Cong. Ch. | |
| North Middleboro. "A Christian Endeavorer". | 10 00 | Hampden Benevolent Association, by Geo. R. Bond, Treas.: | |
| Norton. Mrs. E. B. Wheaton. | 50 00 | Agawam. | 23 70 |
| Oakham. Ladies' Benev. Soc., for Sch'p., Pleasant Hill, Tenn. | 25 75 | Feeding Hills. | 12 00 |
| Peabody. Sab. Sch. South Cong. Ch. | 25 00 | Holyoke. Second. | 84 07 |
| Pittsfield. —, for Fort Berthold, N. D. | 25 00 | Springfield. First. | 106 78 |
| Pittsfield. Sab. Sch. First Ch., for Oahe Ind'l Sch. | 15 00 | Springfield. South. | 111 00 |
| Plymouth. Sab. Sch. Church of the Pilgrimage, for Nat. Ala., and bal. to const. JOHN W. HERRICK, Supt., L.M. | 10 00 | West Springfield. Park St. Sab. Sch., for Central Ch., New Orleans, La. | 6 00 |
| Randolph. First Cong. Ch. | 72 00 | West Springfield. Ladies' Miss Soc., for School, Pleasant Hill, Tenn. | 60 00 |
| Reading. Cong. Ch. | 18 00 | — A Friend. | 10 00 |
| Salem. "A Friend," 34, to const. MISS MARY B. PERKINS L.M.; Tab. Ch. and Soc., 19.40. | 53 40 | Woman's Home Missionary Association of Mass. and R. I. Miss Sarah K. Burgess, Treas., for Woman's Work: | 413 55 |
| Salem. "A Friend," for Teacher, Wilmington, N. C. | 50 00 | W. H. M. A., for Salaries. | 712 59 |
| Sandwich. Sab. Sch. Cong. Ch., for Avery Inst. | 20 00 | WOMEN'S OFFERING FOR DEBT: | |
| Sherborn. Sab. Sch. of Pilgrim Ch., for Mountain Work. | 15 00 | Lenox. Sewing Soc. of Cong. Ch., by Eva Spencer, Treas. | 10 00 |
| | | Quincy. Ladies of Evan. Cong. Ch. | 22 75 |
| | | | 32 75 |
| | | | \$4,818 6 |

ESTATES.

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| Andover. Estate of Sarah Smith. by J. A. Smart, Executor..... | 500 00 |
| Enfield. Estate of J. B. Woods, by Rev. Robert M. Woods, Trustee..... | 100 00 |
| South Weymouth. Estate of Miss Elizabeth L. Torrey, by Gilman B. Loud, Executor..... | 204 61 |

\$5,623 29

CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE

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|---|--|
| Boston. Houghton, Mifflin and Co., Pkg. Books, for Charleston, S. C. | |
| Brimfield. Ladies' Union, Second Cong. Ch., by Mrs. J. W. Morgan, Sec., Bbl. C, for Greenwood, S. C. | |
| Reading. Ladies' Missy's Soc., Cong. Ch., by Mrs. A. E. Parker, Sec., Bbl. C, for Williamsburg Acad., Ky. | |
| Waltham. King's Daughters, 3 Bbls. C., for Charleston, S. C. | |
| Wellfleet. Ladies' Aux., by Mrs. Geo. S. Holbrook, Sec., Quilt, for Williamsburg Acad., Ky. | |
| Westboro. Ladies' Freedmen's Miss. Ass'n., by Miss E. E. Bixby, Sec., 2 Bbls. C., for Saluda, N. C. | |

RHODE ISLAND, \$552.16.

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| Kingston. Cong. Ch. | 17 16 |
| Providence. Central Cong. Ch. and Soc. | 535 00 |

CONNECTICUT, \$4,139.27.

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| Andover. Cong. Ch. | 12 00 |
| Barkhamsted. Cong. Ch. | 4 20 |
| Bridgeport. Olivet Cong. Ch. | 16 86 |
| Bristol. Cong. Ch. | 45 00 |
| Buckingham. Ladies' of S. S. by Mrs. G. A. Treat, Treas., for School, Thomasville, Ga. | 5 00 |
| Cheshire. Cong. Ch. | 62 20 |
| Cheshire. A Friend, for Central Ch., New Orleans, La. | |
| Collinsville. "Old Friends," for Indian M. | 3 00 |
| Cornwall. Sab. Sch. First Cong. Ch., for Sch. ol, Thomasville, Ga. | 1 00 |
| Cornwall Hollow. C. E. Soc., by Clara B. Sedgwick, for Mountain Work. | 31 81 |
| Derby. First Cong. Ch. | 1 50 |
| East Hartford. Cong. Ch., 40.60; Mr. Kilbourn's Bible Class, Cong. Ch., 20, for Central Ch., New Orleans, La. | 17 50 |
| East Haven. Friday Eve. Offering, Cong. Ch., for Central Ch., New Orleans, La. | 60 60 |
| Ellington. "A Friend." | 8 70 |
| Enfield. Cong. Ch., for Student Aid, Straight U. | 60 00 |
| Glastonbury. First Cong. Ch., for Central Ch., New Orleans, La. | 50 00 |
| Groton. Cong. Ch. | 50 00 |
| Guilford. First Cong. Ch., to const. MRS. EMILY S. HUBBARD, L.M. | 15 00 |
| Guilford. First Cong. Ch., Y.P.S.C.E. for Central Ch., New Orleans, La. | 30 00 |
| Haddam. Cong. Ch., for Central Ch., New Orleans, La. | 25 00 |
| Hanover. Cong. Ch. and Soc. | 7 02 |
| Hartford. Park Cong. Ch. (18.84 for Indian M., 11.63 for Chinese M., 29.52 for Freedmen). | 92 00 |
| Harwinton. Cong. Ch. | 108 31 |
| Higganum. John H. Freeman, 25; "A Friend," 5; Dr. S. W. Noyes, 5; Mrs. W. H. Cook, 1, for Central Ch., New Orleans, La. | 10 94 |
| Kensington. Mrs. Edward Cowles. | 35 00 |
| Lisbon. Cong. Ch., by Mrs. Phebe B. Brown, for School, Thomasville, Ga. | 2 00 |
| Lyme. First Cong. Ch. | 6 00 |
| Lyme. A Friend, for Indian M. | 25 00 |
| Meriden. First Cong. Ch., 114, bal. to const. JOHN L. BILLARD, ARTHUR E. HALL, WM. H. HARVEY, SAXTON B. LIT- | 5 00 |

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| TLE, JOHN LIDDELL, CARRIE L. NAGLE, W. L. SQUIRE, CHARLES S. TAYLOR, H. S. WILCOX, MRS. G. H. WILSON, DR. E. T. BRADSTREET and FRANK L. BROWN, L.M.s; First Cong. Ch., for Debt, 46.68; Chinese Class Sab. Sch., First Cong. Ch. | |
| 10. | 170 68 |
| Meriden. "A Friend." | 30 00 |
| Meriden. Individuals First Cong. Ch., ad'l for Tougaloo U. | 2 25 |
| New Haven. Church of the Redeemer. | 210 30 |
| New Haven. Primary Sab. Sch. Ch. of the Redeemer, for Central Ch., New Orleans, La. | 3 16 |
| New Haven. Humphrey St. Cong. Ch. (15 of which for Central Ch., New Orleans, La.) | 56 00 |
| New Haven. Tuesday Eve. Offering United Ch., 48.40; Miss Edith Woolsey, 1; Mrs. Samuel McQueen, 10; Friends in Howard Av. Ch., 5; "A Friend," 5; A. M. Carthell, 1; "A Friend," 1 for Central Ch., New Orleans, La. | 80 40 |
| New Haven. Mrs. M. B. Woodford, for Student Aid, Fisk U. | 30 00 |
| New Haven. Dixwell Av. Cong. Ch., Rev. A. P. Miller, 1; John Norcom, 1; Minnie S. Miller, 1; Mrs. A. Skinner, 1; Frederick Hawley, 1; Mr. and Mrs. C. H. Stedman, 1; Mrs. Susie Phenyx, 1; Julia A. Narcom, 1; Miss E. Harper, 1; Others, 1. | 10 00 |
| New Haven. Sab. Sch. Davenport Cong. Ch., Box of 80 Val. Books, Freight paid for Loan Library, Central Ch., New Orleans, La. | |
| New London. First Ch. of Christ. | 66 54 |
| North Cornwall. Second Cong. Ch. | 42 25 |
| North Greenwich. Cong. Ch. | 36 40 |
| North Madison. Cong. Ch. and Soc. | 11 00 |
| North Stonington. Sab. Sch. Cong. Ch. | 10 50 |
| Norwalk. First Cong. Ch., Friday Eve. Offering, for Central Ch., New Orleans, La. | 11 35 |
| Norwalk. Mrs. William B. St. John. | 10 00 |
| Norwich. Y. P. S. C. E., Second Cong. Ch., for Alaska M. | 12 00 |
| Norwich. "A Friend, for Student Aid, School, Thomasville, Ga. | 5 00 |
| Plainville. Sab. Sch. Cong. Ch., for McIntosh, Ga. | 20 00 |
| Pomfret. Sab. Sch., First Cong. Ch. | 50 00 |
| Putnam. Second Cong. Ch. | 27 30 |
| Rockville. G. L. Grant. | 2 00 |
| Salem. Cong. Ch. | 6 50 |
| Sharon. J. H. Cleveland. | 10 50 |
| South Glastonbury. Cong. Ch. and Sab. Sch. | 11 00 |
| South Killingly. Cong. Ch. | 4 00 |
| Southington. Cong. Ch. | 53 51 |
| Stamford. First Cong. Ch. | 41 25 |
| Thomaston. First Cong. Ch. | 20 65 |
| Washington. A Friend, for Indian M. | 5 00 |
| Waterbury. Women's Benev. Soc. of Second Cong. Ch., for School, Thomasville, Ga. | 25 00 |
| Wethersfield. Cong. Ch. (17.99 of which for School, Thomasville, Ga.) | 70 53 |
| West Winsted. "A Friend." | 1 00 |
| West Stafford. Cong. Ch., 4; C. E. Soc. of Cong. Ch., for Indian M., 4. | 8 00 |
| Windsor. First Cong. Ch. | 99 00 |
| Windham. Cong. Ch. and Soc. | 11 31 |
| Windham Co. "A Friend." | 10 00 |
| Woodstock. First Cong. Ch. and Soc. | 28 75 |
| "A Friend," for Central Ch., New Orleans, La. | 1 00 |

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| WOMEN'S OFFERING FOR DEBT: | |
| Farmington. Hearty Workers Circle, King's Daughters First Ch. | 4 00 |

\$2,039 27

ESTATES.

Bridgeport. Bequest from the Estate of Mrs. Mary B. Palmer, by Rev. Charles

| | |
|---|----------|
| Ray Palmer, Executor, for School, Thomasville, Ga..... | 1,000 00 |
| Brooklyn. Estate of Mary E. Ensworth, by P. B. Sibley, Executor..... | 1,001 00 |
| New Preston. Estate of Sarah Augusta Whittlesey, by Jesse Minor, Executor.. | 100 00 |

\$4,139 27

NEW YORK, \$2,478.84.

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| Aquebogue. Cong. Ch..... | 16 13 |
| Binghamton, "The Juniors," First Cong. Ch., for Rosebud Agency, S. D.... | 2 50 |
| Big Hollow. Nelson Hitchcock..... | 5 00 |
| Brooklyn. Sab. Sch. Central Cong. Ch., for Teachers, Santee Indian Sch..... | 37 50 |
| Brooklyn. Park Cong. Ch., M. C., by Mrs. L. C. Manross, Treas., for Freight to Blowing Rock, N. C..... | 1 35 |
| Buffalo. First Cong. Ch..... | 50 00 |
| Canaan Four Corners. Miss E. S. Griswold, for Marie Adlof Sch'p Fund..... | 1 00 |
| Clifton Springs. "A Friend," for Indian M..... | 5 00 |
| De Peyster. Cong. Ch..... | 4 00 |
| Jamestown. Sab. Sch. First Cong. Ch..... | 11 07 |
| Jefferson. Betsey Hubbard, deceased, 5; Mrs. Clemon Nichols, 4..... | 9 00 |
| Little Valley. Cong. Ch..... | 4 80 |
| Lisbon Center. Rev. R. C. Day..... | 5 00 |
| Lysander. Cong. Ch..... | 8 00 |
| Mount Morris. Mrs. G. W. Wood, 5; Mrs. O. Eastwood, 5, for Moorhead, Miss..... | 10 00 |
| Napoli. Cong. Ch..... | 10 25 |
| New York. "Cash"..... | 25 00 |
| New York. C. L. Mead, for Cappahosic, Va..... | 10 00 |
| Northville. Sab. Sch. Cong. Ch. (15 of which for Indian M.)..... | 25 00 |
| North Walton. Sab. Sch. Cong. Ch..... | 13 58 |
| Olean. First Cong. Ch..... | 6 00 |
| Richford. Cong. Ch..... | 12 50 |
| Richmond Hill. C. E. Soc., by Geo. Weston, Jr., Chairman, for Hospital, Fort Yates, N. D..... | 10 00 |
| Sing Sing. Mrs. Harriet M. Cole, 15; Mrs. Cornelia E. Judd, 15..... | 30 00 |
| Syracuse. Plymouth Ch..... | 8 00 |
| West Groton. Cong. Ch..... | 12 00 |
| "A Friend in Central N. Y."..... | 12 00 |

Woman's Home Missionary Union of N. Y., by Mrs. J. J. Pearsall, Treas., for Woman's Work:

| | |
|---------------------------------------|-------|
| Berkshire. "Daisy Band"..... | 7 00 |
| Buffalo. Prospect Av. Tabernacle..... | 5 00 |
| Elmira. Park Ch. W.H.M.S..... | 10 00 |
| Evans. W.M.S..... | 6 00 |
| Fairport. W.H.M.U..... | 21 00 |
| Lebanon. L.H.M.S..... | 5 00 |
| Northville. W.M.S..... | 3 10 |
| Patchogue. Y.P.S.C.E..... | 5 00 |
| Phoenix. W.M.S..... | 30 00 |
| Riverhead. W.H.M.U..... | 45 26 |

137 36

WOMEN'S OFFERING FOR DEBT:

Port Leyden. Woman's Miss'y Soc. Cong. Ch., by Mrs. L. Williams.....

2 00

\$478 84

ESTATE.

Churchville. Estate of Zophar Willard, by I. L. Randall, Executor.....

2,000 00

\$2,478 84

NEW JERSEY, \$389.35.

| | |
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| Bound Brook. "Pilgrim Workers," by Carrie Fisher, Treas., for Indian M..... | 11 00 |
| East Orange. Trin. Cong. Ch., to const. Mrs. Sarah R. Halsey, Miss Anna P. Halsey and Miss Almira K. Crane L. M.S..... | 154 00 |
| Paterson. L. Bewkes, for Indian M..... | 3 00 |
| Upper Montclair. Christian Union Cong. Ch..... | 50 00 |

Woman's Home Missionary Union of N. J. Ass'n, by Mrs. J. H. Denison, Treas., for Woman's Work:

| | |
|--|-------|
| Bound Brook. W.H.M.S., of Cong. Ch., Special for Indian M..... | 25 00 |
| Closter. Cong. Ch., Women's Offering for Debt..... | 5 00 |
| Plainfield. W.H.M.S..... | 25 00 |
| Westfield. "Ministering Children's League" of Cong. Ch..... | 10 35 |

65 35

PENNSYLVANIA, \$87.20.

| | |
|---|-------|
| Philadelphia. James Farrar Stone, M. D., for Hospital, Fort Yates, N. D..... | 10 00 |
| Ridgway. First Cong. Ch..... | 54 00 |
| Tingley. Horace A. Summers, for Alaska M..... | 5 00 |
| Woman's Missionary Union of Penn., by Mrs. T. W. Jones, Treas., for Woman's Work: | |
| Allegheny. W.M.S., for Indian M..... | 13 20 |
| Braddock. W.M.S..... | 5 00 |

18 20

OHIO, \$760.58.

| | |
|---|--------|
| Akron. West Cong. Ch., for Lexington, Ky..... | 21 00 |
| Brecksville. First Cong. Ch..... | 7 20 |
| Brownhelm. Cong. Ch..... | 7 25 |
| Center Belpre. E. M. Goodnow..... | 4 00 |
| Cleveland. W. H. Newton ("in Memory of his Wife, Mlanda Newton"), for Hospital, Fort Yates, N. D..... | 20 00 |
| Cleveland. Franklin Av. Cong. Ch., 11; Union Cong. Ch., 4.05..... | 15 05 |
| Cleveland. First Cong. Ch., 5; Little Helpers, 5, for Hospital, Fort Yates, N. D..... | 10 00 |
| Claridon. Cong. Ch..... | 23 79 |
| Coe Ridge. Rev. John Patchin..... | 5 00 |
| Conneaut. H. E. Pond, for Indian M..... | 10 00 |
| Dayton. Mrs. Gaddis..... | 5 00 |
| Geneva. Cong. Ch., 85, to const. WILLIAM R. JACUYS L.M.; "H. W.", 2..... | 37 00 |
| Huntsburg. Cong. Ch., 8.50; Sab. Sch. Cong. Ch., 7..... | 15 50 |
| Jefferson. Cong. Ch..... | 8 00 |
| Lenox. Cong. Ch..... | 5 00 |
| Mansfield. First Cong. Ch., to const. Mrs. MATTHIAS DAY, Mrs. RACHEL DICKERSON, WASHINGTON MCBRIDE, JOSEPH W. PALMER, J. P. RUMUEL, H. L. REED AND R. A. TRACY L.M.S..... | 212 96 |
| Mansfield. Moses Black, for Sch'p, Santee Indian Sch..... | 2 00 |
| North Ridgeway. Cong. Ch..... | 12 30 |
| Norwalk. Cong. Ch..... | 9 62 |
| Oberlin. Mrs. Chauncey Pond, Box C., for Moorehead, Miss..... | 20 25 |
| Painesville. Seminary Pupils..... | 5 00 |
| Parkman. Cong. Ch..... | |
| Ohio Woman's Home Missionary Union, by Mrs. F. D. Wilder, Treas., for Woman's Work: | |

| | |
|--|-------|
| Alexis. Willing Workers..... | 5 00 |
| Ashtabula. First Ch., Mrs. A. L. Case..... | 5 00 |
| Bellevue. W.M. Soc..... | 4 00 |
| Chatham Center. Mission Band..... | 10 00 |
| Cincinnati. Central W.M.S..... | 15 00 |
| Cincinnati. Walnut Hill Cong. Ch., for Hospital, Fort Yates, N. D..... | 7 50 |
| Cleveland. First..... | 20 00 |
| Cleveland. First, Y.P.S.C.E..... | 7 00 |
| Cleveland. Plymouth, W. M.S..... | 10 00 |
| Columbus. Eastwood, Y. L. M. S..... | 10 00 |
| Cortland. W.M.S..... | 2 25 |
| Hudson. W.M.S..... | 6 00 |

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| Jefferson. W.M.S..... | 5 00 | Eaton Rapids. First Cong. Ch..... | 2 51 |
| Lindenville. Mrs. Caroline Parker..... | 5 00 | Galesburg. Cong. Ch..... | 8 61 |
| Mansfield. First Ch. W. M. S., for <i>Santee Indian Sch.</i> | 50 00 | Grand Blanc. G. R. Parker..... | 12 50 |
| Marysville. Willing Workers..... | 5 00 | Greenville. Cong. Ch..... | 32 15 |
| Medina. W.M.S..... | 16 75 | Howard City..... | 28 |
| North Ridgeville. Y.P.S.C.E..... | 2 80 | Manistee. Young Ladies' M. C., for <i>Oahe Ind'l Sch.</i> | 75 00 |
| Oberlin. First Ch..... | 29 88 | Portland. First Cong. Ch..... | 5 00 |
| Rootstown..... | 3 18 | South Haven. O Beebe..... | 3 43 |
| Oberlin. First, W.M.S..... | 5 07 | Watervliet. Plymouth Cong. Ch..... | 17 58 |
| Oberlin. Second W.M.S..... | 6 75 | West Dora. Cong. Ch. and Sab. Sch..... | 1 14 |
| Ridgeville Corners. W. M. S..... | 5 00 | Wheatland. Sab. Sch. Cong. Ch..... | 6 70 |
| Ruggles. Coral Workers..... | 4 00 | Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas., for <i>Sch'p Moorhead, Miss.</i> | |
| Springfield. First W.M.S..... | 10 00 | Ann Arbor. W.H.M.S..... | 10 00 |
| Toledo. Central, W.M.U..... | 12 00 | Olivet. L.B.S..... | 10 00 |
| Toledo. Central, Sab. Sch..... | 20 00 | | 20 00 |
| Toledo. Birmingham..... | 1 00 | IOWA, \$384.28. | |
| Toledo. Washington St. L. M.U..... | 10 00 | Atlantic. Cong. Ch..... | 30 00 |
| Unionville. L.M.U..... | 1 00 | Cedar Falls. Normal Sab. Sch., for <i>Mari-on, Ala.</i> | 10 00 |
| Wauseon. L.M.U..... | 6 60 | Corning. Cong. Ch..... | 17 25 |
| | 304 65 | Cresco. Junior End. Soc. of Cong. Ch., for <i>Oahe Ind'l Sch.</i> | 2 00 |
| INDIANA, \$2.03. | | Denmark. Cong. Ch..... | 22 00 |
| Brimfield. Una Huston..... | 2 00 | Des Moines. By S. A. Merrill, Treas., for <i>Talladega C.</i> | 30 00 |
| ILLINOIS, \$603.31. | | Eagle Grove. Miss'y Soc., by Millie Holden, Sec., for <i>Talladega C.</i> | 5 00 |
| Chebanse. Cong. Ch..... | 5 00 | McGregor. Cong. Ch..... | 52 88 |
| Chicago. First Cong. Ch., \$1.58; Duncan Ave. Ch., 11.65..... | 96 23 | Monticello. Cong. Ch..... | 12 00 |
| Chicago. "A Friend of Pres. Atwood," for <i>Straight U.</i> | 30 00 | Shenandoah. Sab. Sch. Cong. Ch..... | 1 52 |
| Earlville. "J. A. D."..... | 25 00 | Stuart. Mrs. E. C. Smull..... | 18 00 |
| Elmwood. Cong. Ch..... | 4 25 | Waverly. Cong. Ch..... | 7 33 |
| Henry. Cong. Ch..... | 7 06 | Weaver. Cong. Ch..... | 4 21 |
| Illini. Cong. Ch..... | 12 00 | Iowa Home Missionary Union, for <i>Woman's Work:</i> | |
| Lee Center. Cong. Ch..... | 8 00 | Ames. Jr. Y.P.S.C.E..... | 10 00 |
| Naperville. Cong. Ch..... | 16 31 | Charles City. Y.P.S.C.E..... | 25 00 |
| Normal. Cong. Ch..... | 14 29 | Charles Center. W.H.M.U..... | 12 00 |
| Odell. Cong. Ch..... | 41 00 | Chester Center. W.H.M.U..... | 42 |
| Paxton. Cong. Ch..... | 71 00 | Fort Dodge. W.H.M.U..... | 10 03 |
| Princeton. Mrs. S. C. Clapp..... | 25 00 | Grinnell. W.H.M.U..... | 16 40 |
| Rantoul. Cong. Ch..... | 10 75 | Grinnell. Seek and Save Soc..... | 3 00 |
| Ridgeland. Cong. Ch..... | 34 63 | Harlan. L.M.S..... | 1 20 |
| Rollo. Y.P.S.C.E..... | 3 71 | Kalo. Sab. Sch. Cong. Ch..... | 1 50 |
| Sandwich. Cong. Ch..... | 20 91 | Keokuk. W.M.S..... | 25 00 |
| Shabbona. Cong. Ch., to const. Roy Davis L.M..... | 30 76 | Lyons. W.H.M.U..... | 1 50 |
| Waverly. Cong. Ch..... | 16 00 | Magnolia. W.H.M.U..... | 2 00 |
| Winnetka. Cong. Ch. (5 of which from Mrs. A. L. Dowd, Seville, Ohio)..... | 5 50 | Marshalltown. Christian Endeavor..... | 8 60 |
| Illinois Woman's Home Missionary Union, for <i>Woman's Work:</i> | | Mason City. L.M.S..... | 8 29 |
| Chicago. N. E. Cong. Ch. W.M.S..... | 30 25 | McGregor. A.P.D..... | 4 00 |
| Chicago. Lincoln Park Ch. W.M.S..... | 9 25 | McGregor. W.H.M.U..... | 13 75 |
| Emington. W.M.S..... | 1 00 | Mount Pleasant. L.B.M.S..... | 2 36 |
| Millburn. W.M.S..... | 10 00 | Muscatine. W.M.S..... | 18 25 |
| Oak Park. W.M.S..... | 1 00 | Muscatine. W.H.M.S..... | 75 |
| Payson. W.M.S..... | 4 00 | Sibley. W.M.U..... | 1 14 |
| Rockford. Second Ch. W.M.S..... | 23 00 | Stuart. First Ch. H. and F. M.S..... | 5 00 |
| Rockford. First Ch. W.M.S..... | 9 50 | Toledo. W.M.S..... | 1 16 |
| Sandwich. W.M.S..... | 10 00 | Toledo. L.P.S.C.E..... | 77 |
| Sterling. W.M.S..... | 4 61 | | 172 09 |
| Stillman Valley. W.M.S..... | 20 00 | MINNESOTA, \$42.67. | |
| Toulon. W.M.S..... | 2 00 | Minneapolis. Lowery Hill Ch..... | 6 65 |
| | 124 61 | Plainview. Cong. Ch..... | 12 81 |
| WOMEN'S OFFERING FOR DEBT: | | Saint Paul. Park Cong. Ch..... | 18 00 |
| Chicago. Douglass Park Cong. Ch., by Mrs. H. C. Kline, Treas..... | 1 30 | Wabasha. Cong. Ch..... | 5 21 |
| MICHIGAN, \$373.34. | | MISSOURI, \$38.70. | |
| Allegan. N. B. West to const. Mrs. E. A. Murray and Mrs. Ella B. Decker L. Ms..... | 75 00 | Saint Joseph. First Tab. Cong. Ch..... | 36 60 |
| Coloma. Cong. Ch..... | 6 00 | St. Louis. Harlem Immanuel Cong. Ch..... | 2 10 |
| Comstock. "A Friend."..... | 106 86 | WISCONSIN, \$129.68. | |
| Coral. Cong. Ch..... | 68 | Clinton. Cong. Ch. (5 of which from "A Lady," for <i>Mountain Work</i>)..... | 52 50 |
| | | Delavan. Cong. Soc..... | 18 25 |
| | | Milton. Cong. Ch..... | 4 08 |
| | | River Falls. Cong. Ch..... | 11 25 |
| | | Roberts. Mrs. H. E. Osgood, for <i>Mountain Work</i> | 2 00 |

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| Shopiere. Cong. Ch., 3.45; Y.P.S.C.E., 1.55..... | 5 00 | Woman's Home Missionary Union of Southern Cal., by Mrs. Mary M. Smith, Treas.: | |
| Watertown. Cong. Ch..... | 3 35 | W. H. M. U., for Debt..... | 25 00 |
| Waukesha. "As God hath prospered me"..... | 5 00 | OREGON, \$16.30. | |
| Whitewater. Cong. Ch..... | 20 06 | Butteville. Cong. Ch..... | 35 |
| Windsor. Cong. Ch..... | 8 25 | Elliott Prairie. Cong. Ch..... | 1 80 |
| KANSAS, \$124.07. | | Hubbard. First Cong. Ch..... | 2 15 |
| Council Grove. Cong. Ch..... | 13 51 | Portland. Dr. Z. B. Nichols, for Indian M. in Dakota..... | 10 00 |
| Ellis. Cong. Ch..... | 6 60 | Smyrna. Cong. Ch..... | 2 00 |
| Fort Scott. Cong. Ch..... | 2 00 | DISTRICT OF COLUMBIA, \$4.88. | |
| Manhattan. First Cong. Ch..... | 38 76 | Washington. Sab. Sch. of First Cong. Ch. for Cappahosic, Va..... | 8 88 |
| Russell. Cong. Ch..... | 4 12 | VIRGINIA, \$3.50. | |
| Russell. Ladies' Miss'y Soc. Cong. Ch., by Mrs. Anna S. Ham, Treas..... | 10 00 | Cappahosic. James Smith, 1; Dr. J. B. Steves, 50 cents, for Cappahosic, Va.... | 1 50 |
| Kansas Woman's Home Missionary Union by Mrs. E. K. DeLong, Treas., for Woman's Work: | | Mathews. Miss E. A. Parrish, for Cappahosic, Va..... | 1 00 |
| Argentine..... | 10 00 | Sassafras. Richard Chevous, for Cappahosic, Va..... | 1 00 |
| Douglass..... | 2 50 | KENTUCKY, \$5.00. | |
| Lawrence. Primary Sab. Sch. of Plym. Ch..... | 2 00 | Newport. Y.P.S.C.E. of York St. Cong. Ch., by Anna M. Knox, Chairman, for Mountain Work in Kentucky..... | 5 00 |
| Leavenworth..... | 20 00 | NORTH CAROLINA, \$2.00 | |
| Oneida..... | 6 93 | Dry Creek. Cong. Ch..... | 2 00 |
| Sedgwick..... | 1 00 | TENNESSEE, \$17.00. | |
| Topeka..... | 4 65 | Jonesboro. Miss A. R. Miner..... | 7 00 |
| Wellsville..... | 1 00 | Nashville. Rev. F. A. Chase..... | 10 00 |
| 48 08 | | GEORGIA, \$5.25. | |
| WOMEN'S OFFERING FOR DEBT: | | Atlanta. Rev. C. W. Francis..... | 3 50 |
| Western Park. Woman's Miss'y Soc., by Mrs. Wm. D. Taylor..... | 1 00 | Woodville. Pilgrim Ch., 1.20; Rev. J. H. H. Sengstacke, 30 cents; Rev. J. Loyd, 25 cts..... | 1 75 |
| INDIAN TERRITORY, \$5.00. | | ALABAMA, \$18.50. | |
| Vonita. Cong. Ch..... | 5 00 | Fort Payne. First Cong. Ch..... | 1 00 |
| NORTH DAKOTA, \$10.03. | | Marion. Cong. Ch..... | 17 12 |
| Wogansport. Percy D. Lee..... | 10 00 | Talladega. Cong. Ch., 21.45; Sab. Sch. Cong. Ch., for Christian End. Hall, McIntosh, Ga., 8.93..... | 30 38 |
| SOUTH DAKOTA, \$3.54. | | CANADA, \$5.00. | |
| Mission Hill. Cong. Ch..... | 3 54 | Montreal. Chas. Alexander..... | 5 00 |
| NEBRASKA, \$73.95. | | Donations..... | \$11,827 91 |
| Clarks. Cong. Ch..... | 2 44 | Estates..... | 5,014 61 |
| Indianola. First Cong. Ch..... | 10 00 | INCOME, \$290.00. | \$16,842 52 |
| Princeton. Cong. Ch..... | 3 00 | Avery Fund, for Mendi M..... | 190 00 |
| Sutton. First Cong. Ch. (English)..... | 8 00 | C. F. Dike Fund, for Straight U..... | 50 00 |
| York. First Cong. Ch..... | 50 51 | General Endowment Fund..... | 50 00 |
| MONTANA, \$6.00. | | 290 00 | |
| Livingston. Y.L.M.S., by Mrs. Herbert E. Jones, State Treas..... | 6 00 | TUITION, \$517.47. | |
| IDAHO, \$9.30. | | Williamsburg, Ky. Tuition..... | 49 15 |
| Pocatello. Cong. Ch..... | 9 30 | Kings Mountain, N. C. Tuition..... | 15 25 |
| COLORADO, \$92.98. | | Saluda, N. C. Tuition..... | 5 80 |
| Littleton. People's Cong. Ch., for Alaska M..... | 2 00 | Wilmington, N. C. Tuition..... | 16 13 |
| Woman's Home Missionary Union of Colorado and Wyoming, Mrs. S. A. Sawyer, Treas., for Woman's Work: | | Cumberland Gap, Tenn. Tuition..... | 15 60 |
| Boulder. Colo. Cong. Ch..... | | Knoxville, Tenn. Tuition..... | 86 10 |
| Aux..... | 11 83 | Nashville, Tenn. Tuition..... | 206 72 |
| Pueblo. Colo. Pilgrim Ch..... | | Pleasant Hill, Tenn. Tuition..... | 21 35 |
| Aux..... | 4 15 | Atlanta, Ga. Storrs Sch. Tuition..... | 62 67 |
| Woman's H. M. U..... | 75 00 | Thomasville, Ga. Tuition..... | 1 50 |
| NEW MEXICO, \$9.50. | | Woodville, Ga. Tuition..... | 2 09 |
| Albuquerque. First Cong. Ch..... | 9 50 | Nat. Ala. Tuition..... | 76 20 |
| CALIFORNIA, \$171.20. | | Moorhead, Miss. Tuition..... | 9 00 |
| Belmont. Mrs. E. L. Reed..... | 10 00 | 517 47 | |
| Ontario. Cong. Ch..... | 43 25 | Total for October..... | \$17,649 99 |
| Redlands. First Cong. Ch. (25 of which from Rev. J. M. R. Eaton)..... | 48 95 | FOR THE AMERICAN MISSIONARY. | |
| Redlands. WILLIAM J. GATES (of which 10 for Mountain Work, 10 for Indian M. and 10 for Cal. Chinese M.) and to const. himself L. M..... | 40 00 | Subscriptions for October..... | 28 57 |
| San Diego. Second Cong. Ch..... | 4 00 | H. W. HUBBARD, Treas., B ble House, N. Y. | |

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